



SOUTH INDIAN INSCRIPTIONS

VOLUME III - Pt I

1899

# LIST OF VOLUMES CONSTITUTING THE NEW IMPERIAL SERIES OF THE REPORTS OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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*ARCHÆOLOGICAL SURVEY OF INDIA.*

NEW IMPERIAL SERIES, VOLUME XXIX.



SOUTHERN INDIA, VOLUME X.



# SOUTH-INDIAN INSCRIPTIONS.

VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE  
TAMIL COUNTRY.

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ARCHÆOLOGICAL SURVEY OF INDIA.

NEW IMPERIAL SERIES, VOLUME XXIX.

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# SOUTH-INDIAN INSCRIPTIONS.

VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE  
TAMIL COUNTRY.

PART I.

INSCRIPTIONS AT UKKAL, MELPADL, KARUVUR,  
MANIMANGALAM AND TIRUVALLAM.

WITH FIVE PLATES.

EDITED AND TRANSLATED

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# MISCELLANEOUS INSCRIPTIONS. FROM THE TAMIL COUNTRY.

## I.—INSCRIPTIONS IN THE VISHNU TEMPLE AT UKKAL.

On the road from Conjeeveram to Wandiwash, at a distance of five miles south of Mâmandûr, lies the village of Kûlambandal.<sup>1</sup> It contains a Śiva temple, which is now deserted, but in tolerably good preservation. The approximate time of the foundation of this temple is settled by an inscription on its north wall, which is dated in the 12th year of the reign of Râjendra-Chôla I. It records the grant of an allowance of paddy and gold to twenty-four dancing-girls, and states that the temple was built by the priest Îsânaśiva-Paṇḍita, whose name is also met with in a Tanjore inscription of the 6th year of the same king (Vol. II. No. 9). The same wall of the temple at Kûlambandal bears an inscription of the 22nd year of Râjendra-Chôla I., and the south wall one of the 33rd year of Râjâdhirâja. The ancient name of the temple, Gaṅgaikoṇḍa-Chôlêśvara, is derived from a surname of Râjendra-Chôla I.<sup>2</sup>

The village of Ukkal<sup>3</sup> is one mile distant to the east of Kûlambandal. It contains the ruins of an ancient temple of Vishṇu, which I visited in 1893. Of the shrine itself, only the lower portions remain standing, and the *mandapa* in front of the shrine threatens to collapse at any moment. The bases of the shrine and of the *mandapa* bear seventeen inscriptions. Of these, fourteen were copied and are published below. The remaining three were omitted, as they are incomplete.

The subjoined list shows, in chronological order, the kings to whose reigns the Ukkal inscriptions belong.

Dynasty.	Name of king.	Year of the reign.	No. of inscription.
....	Kampavarman .. .. .	10th.	8
....	Do. .. .. .	15th.	5
Chôla .. .. .	Parakêsarivarman .. .. .	16th.	11
Do. .. .. .	Râjakêsarivarman .. .. .	17th.	13
Do. .. .. .	Do. .. .. .	23rd.	1
Do. .. .. .	Parântaka I. .. .. .	37th.	12
Râshtrakûṭa .. .. .	Krishṇa III. .. .. .	16th.	7
Chôla .. .. .	Âditya II. .. .. .	4th. ☉	14
Do. .. .. .	Râjarâja I. .. .. .	13th.	2
Do. .. .. .	Do. .. .. .	14th.	3
Do. .. .. .	Do. .. .. .	1[7]th.	6
Do. .. .. .	Do. .. .. .	24th.	9
Do. .. .. .	Do. .. .. .	29th.	4
Do. .. .. .	Râjendra-Chôla I. .. .. .	4th.	10

According to the inscriptions, the ancient name of the temple was Puvanimânikka-Vishṇugriham, *i.e.* 'the Vishṇu temple of Bhuvanamânikya.' This word means 'the ruby of the world' and may have been a *biruda* of the unknown founder of the temple. In

<sup>1</sup> No. 251 on the *Madras Survey Map* of the Arcot tâluka.

<sup>2</sup> See *Ind. Ant.* Vol. XXI. p. 323.

<sup>3</sup> No. 252 on the *Madras Survey Map* of the Arcot tâluka.

an inscription of Râjarâja I. (No. 2, l. 2), the deity of the temple is called Tiruvây-molîdêvar, *i.e.* 'the god of the *Tiruvây-molî*.' This is the name of that portion of the *Nâlayiraprabandham*, which was composed by Śaṭthagôpa, *alias* Nammâlṽr. The fact that, in the time of Râjarâja I., an idol was named after the *Tiruvây-molî*, implies that this work was considered holy already at that period, and hence that its author must have lived centuries before A.D. 1000.<sup>1</sup>

The village in which the temple stands, bears the name of Ukkal in the inscriptions No. 4 and No. 10. In the two archaic inscriptions of Kampavarman (Nos. 5 and 8), we find the more ancient forms Uṭkar and Uṭkal. Other names or surnames of it were Śivachūḷāmaṇḍalam<sup>2</sup> (Nos. 1, 2, 3, 6, 7, 11, 12 and 14), Vikramâbharanachaturvêdimanḍalam (Nos. 2, 3, 4, 6, 7, 10, 11, 12, 13 and 14), and Aparâjita-chaturvêdimanḍalam (No. 1). These three surnames appear to be derived from *birudas* of royal persons. In No. 1, Ukkal is stated to have belonged to Pâgûr-nâḍu, a subdivision of the district of Kâliyûr-kôṭṭam, while, according to other inscriptions, it formed a separate subdivision of the same district, which was one of the ancient divisions of Tonḍaimanḍalam or, as it was also called from the time of Râjarâja I., Jayankonḍa-Chôḷamanḍalam<sup>3</sup> (Nos. 4 and 10).

The village of Ukkal was governed by an assembly (*sabha* or *mahâsabha*), which was subdivided into several committees. These were 'the great men elected for the year' (Nos. 5, 7, 11, 12, 13 and 14), 'the great men in charge of the tank' (Nos. 6, 11, 12 and 13), and 'those in charge of gardens' (No. 12). The transactions of the assembly were put in writing by an officer who had the title 'arbitrator' (*madhyastha*, Nos. 2, 3, 6, 10 and 12), and who is once called 'an accountant' (*karanattân*, No. 10).

#### No. 1.—ON THE NORTH WALL OF THE SHRINE.

This inscription is dated in the 23rd year of the reign of the ancient Chôḷa king Râja-kêsarivarman.<sup>4</sup> It records that a certain Brahmâdhirâja (ll. 4 and 11) deposited 200 *kalāṅgu* of gold with the villagers, and that the latter pledged themselves to apply the interest of this sum to the feeding of twelve learned Brâhmanas.

#### TEXT.

- 1 ஸ்ரீ ஸ்ரீ ||— கொ ராஜகெவரிவழி[—]ற்கு யாண்டு இருபத்துமூன்றாவது<sup>5</sup> [\*]  
காவியூர்க்கொட்டத்துப்பாகு-
- 2 ர்[ந]ரட்டுச்சிவகுளாமணிமங்க[க]லமா[க]ிய அபரா[ஜி]தச்சகரவெ[—]கிமங்கலத்து ஸமெமெ-  
யொ-
- 3 ம்மெழுத்து [\*] இக்கொட்ட[த்]துத்தன் கூற்று உத்தரமெருச்சகரவெ[—]கிமங்கல-  
மியா-<sup>6</sup>
- 4 ஞங்கணத்தாருட்செதி[றா]ர்த்திருவிசு[—]ஹ[—]ராகிய ஸ்ரஹாயிராஜர் பக்கல் கொண்ட  
பொன் இருதூழ்-

<sup>1</sup> A hymn by Kulaśêkhara, another of the twelve Vaishṇava saints, is quoted in an inscription of Kulôṭ-tuṅga I.; see Vol. II. p. 252, note 7.

<sup>2</sup> Śivachūḷāmaṇi was a *biruda* of the Pallava king Râjasinhavarman of Kâñchi; see Vol. I. No. 24, verse 12, and No. 31.

<sup>3</sup> See Vol. II. p. 312.

<sup>4</sup> To the same reign belong Nos. 84 and 147 of Vol. I.; *Ep. Ind.* Vol. III. No. 38, A; and No. 13 below. The king is perhaps identical with Âditya I., the father of Parântaka I.

<sup>5</sup> Read ஸ்ரீ ஸ்ரீ.

<sup>6</sup> Read மீயா.

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**H. HULTZSCH,**

SCALE ONE-EIGHTH.

COLLOTYPE BY RÖMMLER &amp; JONAS, DRESDEN.

- 5 றுக்கழஞ்சு [\*] இப்பொன்னின் <sup>1</sup> வு[ஊ]பாலு[மெ] <sup>2</sup> எம்முர்ப்புவநிமாணிக்கவிஷ்ணு-  
 மூலத்து பெருமானடிக-  
 6 ள உச்சம் பெ[ர]ம்து திருவமிர்து செய்வதன் மு[ன்]னம் நிசதி பன்னிருவர்  
 ஶ்ராவணர் வெடும் வல்லார் உண்ப[தா]-  
 7 கவும் [\*] <sup>3</sup> இப்பன்னிருவற்கும் ஶரீர<sup>4</sup> வுதி [ஆழா]க்கு [நெ]ய்யும் ஐந்[து]  
 கறியும் ஐவ்வுமு[க்குத்தயிரும் இவ்[வ]ரண்டு காயும்[லையும்]  
 8 இவர்களுக்கு [து]ஷ்டியாமளவும் இப்பரிசு ஆவனூதாரமும் <sup>5</sup> [ஊ]ட்டுவதாக இப்பன்-  
 னிருவர் ஶ்ராவணர்க்கும் [அ]வொர்க்கும் [வி]மகிடு-  
 9 வாரக்கு[ம்] ம[ற்]றும் [எ]ப்பெர்ப்பட்டதும் அடங்க இப்பரிசு ஊட்டுவதாக இவ்வி-  
 ருநா[ற்]றுக்கழஞ்சுக்கொண்டொம் [\*] இ[ப்]பரிசு  
 10 ஊட்டா[மெ] விஷ்ணுய்தார் மெ[மெ] இடைக்குமரி இடைச்செய்தார் செய்த  
 பரபமெல்லாங்கொள்[வ]ராக[வுமி]ப்பரி-  
 11 சு முட்டி[வ்] மு[ந்]தா[னெ]ய்த இஷ்டாவ[த]ம் ஶ்ராவணராக[வு]க்கெ ஆவதா-  
 கவும் [\*] இ[ப்]பரிசு ஒட்டி ஶ்ராவணமெ[வெ] செய்து [கு]டுத்-  
 12 [தொம் ஸமெ]யொம் ||— ஶ்ராவண ||—

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of king Râja-kêsarivarman. The writing of us, the assembly of Śivachûlâmanimaṅgalam, *alias* Aparâ[ji]ta-chaturvêdimāṅgalam, (*a village*) in Pâgûr-nâḍu, (*a subdivision*) of Kâli-yûr-kôṭṭam.

(L. 3.) (*We*) have received two hundred *kaḷaṅju* of gold from Tiruvikrama-Bhaṭṭar, *alias* Brahmâdhirâjar, of Śedi[rû]r, (*one*) among the commissioners (*ganattâr*) ruling over Uttaramêru-chaturvêdimāṅgalam, <sup>6</sup> (*a village*) in its own subdivision (*kûru*) <sup>7</sup> of the same *kôṭṭam*.

(L. 5.) From the interest of this gold, twelve Brâhmanas who know the Vêda, have to be fed daily, before the god (*perumân-adiḡal*) of the Puvanimâṇikka-Vishṇugriham in our village receives offerings at noon-time.

(L. 7.) We have received these two hundred *kaḷaṅju*, in order to supply, as long as the moon and the stars exist, to each of these twelve (Brâhmanas), (*one*) *âḷakku* of ghee, five dishes of curry, five *ulakku* of curds, two areca-nuts, and betel-leaves until they are satisfied, (*and*) in order to supply everything else to these twelve Brâhmanas, to the cooks, and to those who fetch firewood.

(L. 9.) Those who do not feed (*them*) thus and cause obstruction, shall incur all the sins committed between the Gaṅgâ and Kumari.<sup>8</sup>

(L. 10.) If (*any persons*) hinder this, the sacrifices and charitable deeds (*ishṭâpûrta*) which they have performed themselves before, shall devolve on Brahmâdhirâjaṇ.<sup>9</sup>

(L. 11.) Having agreed thus, we, the assembly, engraved (*this*) on stone. Hail! Prosperity!

<sup>1</sup> Read வு[ஊ]. <sup>2</sup> Read எம்முர். <sup>3</sup> Read இப்பன்னிரு. <sup>4</sup> Read ஶரீர<sup>5</sup>. <sup>5</sup> Read வு[ஊ].

<sup>6</sup> This is the modern Uttaramêrûr in the Madurântakam tâluka of the Chingleput district.

<sup>7</sup> This expression implies that the village by itself formed an independent subdivision of a district (*kôṭṭam*), just as Tiruvottûr in Vol. I. No. 85 (where தன் கூற்று must be read instead of தனகூற்று), and as Tirukkaluk-kunṅam in *Ep. Ind.* Vol. III. p. 279. The technical designation of such a village was *tanîyûr*, for which see the Index to Vol. II. of the present work.

<sup>8</sup> Compare *Ep. Ind.* Vol. IV. p. 140, note 3.

<sup>9</sup> According to line 4 of the text, this was the name of the donor.

## No. 2.—ON THE NORTH AND WEST WALLS OF THE SHRINE.

This inscription is dated in the 13th year of the reign of Râjarâja-Kêsarivarman. The king receives the epithet “who destroyed the ships at Śâlai,” and must be identified accordingly with the great Chôla king Râjarâja I., who ascended the throne in A.D. 984-85.<sup>1</sup>

The inscription records that a certain Nârâyana Râjasimha, a native of the Chôla country, purchased 550 *kuli* of land, and made them over to the assembly of the village, under the condition that their produce should be utilised for supplying the god with 4 *nâli* of rice daily.

In this inscription the *virâma*<sup>2</sup> is expressed by a slightly curved dash, which is placed over the letter and resembles the superscribed *r* of வலெற்கு (l. 1). The *virâma* occurs six times, viz. over ன் of தன் கூற்று (l. 1), ன் of குலிவித்தன் and ம் of இறைஞ்சுவும் (l. 5), க் of யெழுவுக, ன் of நாலாயிரவன், and ன் of மகன் (l. 6).

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] சாலை கலமறுத்த கொ இராஜராஜகெவலரிவலெற்கு யாண்டு  
யந ஆவது [||\*] காவியூர்க்கொட்டத்துத்தன் கூற்று சிவகுளா[மணிமங்]-  
க[ல]மாகிய
- 2 ஸ்ரீவிசுவாமிநாதர்சதுஷ்டி[||\*]திமங்கலத்து ஹைலெயெயொமெழுத்து [||\*] எம்முர்<sup>3</sup>  
திருவாய்[||\*]மொழிவெவர்க்கு உச்சியம் பொழுது நானுழித்-
- 3 திருவமுது அமிந்து செய்வதற்கு சொனாட்டு வடகரைத்திருவிந்தனூர்நாட்டுக்கெவங்-  
குடி<sup>4</sup> கெவங்குடையானாராயணனிராசகிங்க[||\*]ன் வைத்த நி-
- 4 லம் சங்கரநாராயணவதிக்கு மெற்கு தறுதம்பவாய்க்காலுக்கு வடக்கு ஸ்ரீராவவ-  
தெவர் லெயெயொமெடைய வடக்குப்பங்கிட்ட கொலால் ஐ[||\*]னாற்றை[||\*]ம்பது  
குழியும்
- 5 உறுப்புட்டு<sup>5</sup> சட்டிகு[||\*]ராகுலிவித்தன் பக்கல் விலை கொண்டு வைத்தமையில் இந்-  
நிலத்தால் வந்த இறைஞ்சுவும் லெயெயொமெ கொண்டு சதுரதித்தவ[||\*]ல்  
இறையிலியாக
- 6 இறையிலித்தி<sup>6</sup> ஸ்ரீ[||\*]வெயெ செய்து குடுத்தொ[||\*] லெயெயொம் [||\*]  
லெயெயுள்ளிருந்து ப[||\*] கெட்டெழுதினென் யெழு[||\*] நாலாயிரவன் மகன்  
ஆ[||\*]ரத்திருநாற்றுவனை ஸ்ரீ-  
7 [||\*]னாக[||\*]ரவிஜயாஸு[||\*]ர[||\*]ந[||\*]கலாதித்தலி[||\*]னாஸவிய[||\*]ன[||\*]ன்<sup>7</sup> [||\*] ஸ்ரீ [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 13th year (of the reign) of king Râjarâja-Kêsarivarman, who destroyed the ships (at) Śâlai.<sup>8</sup> The writing of us, the great assembly of Śivachûlâmanimangalam, alias Śrî-Vikramâbharâṇa-chaturvêdimangalam, (a village) in its own subdivision of Kâliyûr-kôṭṭam.

(L. 2.) Kaduvaṅ-udaiyân Nârâyanaṇ Râjasimhaṇ of Kaduvaṅuḍi, (a village) in Tiruvindalûr-nâdu, (a district) on the northern bank (of the Kâvêrî) in Śônâdu,<sup>9</sup> had purchased from Śattikumâra-Kramavittan<sup>10</sup> of Uṇupputtûr five

<sup>1</sup> See *Ind. Ant.* Vol. XXIII. p. 297, and *Ep. Ind.* Vol. IV. p. 68.

<sup>2</sup> Compare Vol. I. pp. 113 and 147, and *Ep. Ind.* Vol. III. p. 278.

<sup>3</sup> Read எம்முர்.

<sup>4</sup> Read விந்தனூர்.

<sup>5</sup> Read ஓர்.

<sup>6</sup> Read ஸ்ரீ.

<sup>7</sup> Read விஜயாஸு[||\*]ர[||\*]ந[||\*]கலாதித்தலி[||\*]னாஸவிய[||\*]ன[||\*]ன்.

<sup>8</sup> See Vol. II. p. 241, note 1.

<sup>9</sup> This is a contraction of *Śôla-nâdu*; see Vol. II. p. 229, note 2.

<sup>10</sup> See Vol. II. p. 259, note 1.





hundred and fifty *kūḷi*,—(measured) by a graduated rod, beginning<sup>1</sup> (to measure) from the land (of the temple) of Śrī-Râghavadêvar in the north,—of land to the west of the road (vadi) to (the temple of) Śamkaranârâyana (and) to the north of the *Tarudumba* channel, and had assigned (it) for (providing) four *nālî* (of rice) for the oblations to be offered at noon-time to (the god) Tiruvâ[y]molidêvar in our village.

(L. 5.) Having received the revenue of this land, and having exempted (it) from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 6.) Having been present in the assembly and having heard (their) order, I, the arbitrator (*madhyastha*) Âyirattirunûṟṟuvaṇ, alias Brahmaguṇâkaravidyâsthâna-Maṅgalâditya-Samañjasapriyaṇ, the son of Nâlâyiravaṇ, wrote (this). Prosperity !

## No. 3.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 14th year of the reign of Râjarâja-Kêsarivarman. Like No. 2, which is dated one year earlier, it refers to the destruction of the ships at Śâlai, and mentions in addition the conquest of Vêṅgaiññâdu (or Vêṅgai-nâdu), Gaṅga-pâdi, Tadiya-vali (instead of which most other inscriptions of Râjarâja I. read Tadiḡai-pâdi), and Nuḷamba-pâdi.

The inscription records that a certain Perṟâṇ Âdittan, a native of the Chôḷa country, purchased two pieces of land, the first piece from a private person and the second from the assembly of the village, and that he made over both pieces of land to the villagers for maintaining a flower-garden for the temple.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [\*] சாலை கலமறுத்து வெங்கைஞ்ஞாடும் கங்கபாடியும்<sup>2</sup> தடியவழி-  
யும்<sup>3</sup> துளம்-
- 2 பபாடியுங்கொண்ட கொவிராஜராஜகெலுரிவ[ர்]ரி[\*]க்கு யாண்டு யச ஆவது [\*]
- 3 காலியூர்க்கொட்டத்து தன் கூற்று சிவஞ்ஞாம[ணி]மங்கலமாகிய ஸ்ரீவிசுரோஹாண-  
ஸதுவெ[ல்]கிழங்கலத்து<sup>4</sup> ஸலெயெயாம் எழுத்து [\*]
- 4 சொழனாட்டு<sup>5</sup> தென்க[ரை] திருவழுந்தார்நாட்டு கழனிவாயில் கழனி[வா]யிலுடை-  
யான் பெ[ற்]றாதித்த[ன்] எம்முர்<sup>6</sup> புவனிமாணிக்கவி[ண்]முஹத்து பா-
- 5 மலு[ர]திகளுக்கு<sup>7</sup> [திருந[ந்த]வா]னபுற[த்]துக்கு இவன் விலை கொண்டு வைத்த  
வகுமி தறுதம்பவாய்க்காலுக்கு வடக்கு பகடிக்கு தெற்கும்
- 6 பெருமானடிவதிக்கு மெற்கு ஒகிமுக்கி[லு]ர்[கு]மவி[த்தன்] பக்கல் விலை கொண்ட  
வி[லை]நிலம் பங்கிட்ட கொ[ல]ரால் ஞாந[ய]
- 7 அ குழியும் இவனெய் நந்த[வா]னத்துக்கு ஸலெயெயாம் பக்கல் விலை கொண்ட  
நிலம் மு[டு]ம்பை சந்திரா[ச்சு]சுரீர் கு-
- 8 ந்றெத்தவாய்க்காலுக்கு மெற்[்கு]ம ஆற்றுக்கு வடக்கும் ஒருகொல் வழி நீக்கி [இ]-  
தற்கு குரிவு<sup>8</sup> ஸ்ரீ[ந]ராபயணக[்கி]ஸாமசுரீர்<sup>9</sup> புல-
- 9 த்துக்கு கிழக்கு முடும்பை[ப] சந்திராச்சதம்ப[யு]முன்னிட்ட[ர்]க்கு தெற்கு பங்கிட்ட  
கொலால் [டு]ரக குழியும் . . [ஞ]ச . ட்டபட்ட நிலத்துக்கு குய[சு]-  
வழும்

<sup>1</sup> This translation of ஆடைய is doubtful. The same word occurs in No. 10, line 6, and in Vol. II. No. 78, line 4, where தெற்கடைய must be read instead of தெற்கடைய.

<sup>2</sup> Read யும்.

<sup>3</sup> வெ[ல்] looks almost like வெ; read வகுவெ[ல்]டி.

<sup>4</sup> Read சொழநாட்டு or சொனாட்டு.

<sup>5</sup> Read எம்முர். <sup>6</sup> The த of நந்த has been added subsequently.

<sup>7</sup> Read குறைவு.

<sup>8</sup> Read சுழிசுழி.

- 10 இறைஉருவமும் அறக்கொண்டு இந்[நந்]த[வா]னமும் [ந]ந்தவா[ன]புறமும் <sup>1</sup> ஸ[ர]ா-  
 திகு[வ[ல்]]<sup>2</sup> இறை[ம]இவி[யாக] இறை இழிச்சி <sup>3</sup> ஸூ[ர]ாவெ-  
 11 [சை]க [செ]ய்து குடுத்தொம் வ[டு]வெய்யாம் [!] வடுவெயுள்ளிருந்து பணி கெ-  
 ட்டெ எழுதி[னென்] உயு[வ]நீ <sup>4</sup> நாலாயிரவ[ன்]  
 12 மகன் ஆயிரத்திருநூற்றுவனாய <sup>5</sup> ஸூ[ர]கூ[ர]ணா-  
 13 கரவிஜ்ஜாஸூ[ர]ம[ங்]கலா[தி\*]த[த]வ[தி]ஜூ[வ]பு[டு]னன் <sup>7</sup> [!] [!] [!]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (of the reign) of king Râjarâja-Kêsarivarman, who, having destroyed the ships (at) Śâlai, conquered Vêngaiññâdu, Gaṅga-pâdi, Taḍiya-vali and Nuḷamba-pâdi. The writing of us, the assembly of Śivachûḷâmanimaṅgalam, *alias* Śrî-Vikramâbharâṇa-chaturvêdimanṅgalam, (a village) in its own subdivision of Kâliyûr-kôṭṭam.

(L. 4.) Kaḷaṇivâyil-udaiyân [P]errân Âdittan of Kaḷaṇivâyil, (a village) in Tiruvalundûr-nâdu, (a district) on the southern bank (of the Kâvêri) in Śôḷa-nâdu, had purchased from Odimukki[bhrân]ta-Kramavittan 538 *kulî* of cultivated land, (measured) by a graduated rod, to the north of the Tarudamba channel,<sup>8</sup> to the south of Pagadi, (and) to the west of the road to (the temple of) the god (perumân-adi), and had assigned (this) land for the maintenance<sup>9</sup> of a flower-garden (nandavâṇam) to the god (paramasvâmin) of the Puvaṇimâṇikka-Vishṇugriham in our village.

(L. 7.) The same person had purchased from us, the assembly, for a flower-garden, 501 *kulî* of land, (measured) by a graduated rod, to the west of the irrigation channel<sup>10</sup> of Muḍumbai Śandirâchecha-Kramar, to the north of the river, to the east of the field of Śrînârâyana-Agniśarma-Kramar with the exception of a road (of the breadth) of one rod, (and) to the south (of the field) of Muḍumbai Śandirâchecha-Tambiyum-Ullittâr.<sup>11</sup>

(L. 9.) Having received in full the purchase-money and the revenue of the land . . . and having exempted this flower-garden and (the land assigned for) the maintenance of the flower-garden from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 11.) Having been present in the assembly and having heard (their) order, I, the arbitrator Âyirattirunûrruvan, *alias* Brahmaguṇâkaravidyâsthâna-Maṅgalâditya-Samañjasapriyan, the son of Nâlâyiravan, wrote (this).<sup>12</sup> Prosperity!

## No. 4.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 29th year of the reign of Râjakêsarivarman, *alias* Râjarâjadêva, and records that Kaṇṇan Ârûran, a native of the Chôḷa country and a servant of the king, founded near Ukkal a well, which he named after the king, and

<sup>1</sup> Read உரு[வ].

<sup>2</sup> An erased ஸ்ரீ (?) follows here.

<sup>3</sup> Read ஸ்ரீ[ர].

<sup>4</sup> Read ஸூ[ர].

<sup>5</sup> The வ has been added subsequently; read ஸூ[ர].

<sup>6</sup> Read ஸூ[ர]; the ஸூ[ர] is expressed by a compound letter, on which see Vol. II. p. 200, note 1.

<sup>7</sup> Read விஜ்ஜாஸூ[ர]ம[ங்]கலா[தி\*]த[த]வ[தி]ஜூ[வ]பு[டு]னன்.

<sup>8</sup> The same channel was mentioned in No. 2, line 4.

<sup>9</sup> The term *puṇam* occurs again in No. 4, line 8, and in No. 12, line 6.

<sup>10</sup> Literally, 'the channel (from which water is drawn by) small levers;' on *kurr-ettam* see Vol. II. p. 360, note 4.

<sup>11</sup> The expression *ullittâr*, 'partners,' occurs in Vol. I. Nos. 54 and 71, and in Vol. II. p. 115.

<sup>12</sup> The inscription No. 2 was written by the same person.

assigned an allowance of paddy to the men who distributed water in a shed which was erected near the well.<sup>1</sup>

## TEXT.

- 1 [ஹ்]வ் ஸ்ரீ [||\*] [தி]ருமகள் பொல் பெருநிலச்செ[ல்வ்]யுந்தனக்கெ உரிமை  
புண்டமை<sup>2</sup> மனக்கெ[ர]ளக்கா[ந்த]னூர்ச்சா[லை<sup>3</sup> க]ல[மறு]த்த[ரு]ளி [டு]வங்க[க]-  
நாடும் கங்க[பா]டி[யும்] துளம்பபாடியு[ஹ்]டி[ன]ைகப[ர]-
- 2 டியும் குடமலைநாடும் கொல்லமும் கவிங்கமும் முரட்டொழில் சிங்களர் ஈழ[ம]ண்-  
டலமும் [இ]ரட்ட[பா]டி எழரை இலக்கமும் முன்[னீ]ர்ப்ப[ழ]ந்தி[வு] பன்[னீ]-  
ராயிர[மும்] திண்டி[றல்] வெ[ன்]றித்தண்டாம்-
- 3 க்கொண்ட தன்னெழில்<sup>4</sup> வளநுழியுளெல்லாய[ர]ண்டுந்தொழுதனை விளங்கும் யாண்-  
டெ செழியனா[த்\*]தசு கொள ஸ்ரீகொ ராஜகெவநிவநூரான ஸ்ரீராஜராஜதெவ-  
ர்க்கு யாண்-
- 4 ௮ உயக ஆவது ஜயங்கொண்டசொளமண்டல[த்]துக்காவியூர்க்கொட்டத்துத்தனியூர்  
உசுலாகிய ஸ்ரீவிகிரமாப[ர\*]ணச்சதுவெ[டு]திமங்கலத்துன்<sup>5</sup> மெலை-
- 5 ப்பெருவழியில் ஸ்ரீராஜராஜதெவர் திரு[ந]ரமத்தால்க்கிணறுந்தொட்டியும் சமைப்பித்-  
தான் உடையார் ஸ்ரீரா[ஜ]ராஜதெவர் பணிமகள் சொள[ம]ண்டலத்து தெ[ன]க-  
ரை[நா]ட்டு நித்தீ[ர]-
- 6 வினெ[த்]வளநாட்டு ஆலூர்க்குற்றத்து [ஆ]லூருடையான் கண்ணனாரன்<sup>6</sup> [||\*] இ-  
வனெ ஸ்ரீராஜராஜக[ண]ம்[றி]த்தொட்டி[கு] <sup>7</sup>நீரமை[ப்]பார்கு [அ]ருமொழிதெவன்  
மரக்கா[ல]ரால் நிசதம் நெ[ல்] ஜ<sup>8</sup> உ ந<sup>9</sup> [ஆ]-
- 7 கத்திங்கள் க்கு நெல் ஜ நய [சு]மும்<sup>10</sup> ஸ்ரீராஜராஜ[ன்] தண்ணீரட்டுவா-  
ர்க்கு நிசதம்[ம்] நெல் ஜ [உ ந] ஆக திங்கள் சு க்கு நெல்லு நய [சு]ம்  
இப்பந்தலுக்கு குசக்கலம் இ[டு]-
- 8 வ[ர]ர்க்கு திங்கள் க க்கு நெல்லு ஹ<sup>11</sup> ஆக திங்கள் சு க்கு நெல்லு [சு]  
சுமும் ஸ்ரீராஜராஜன் கிணம்[று]க்கு[ம்] தெ[ர]ாட்டிக்கு[ம்] தெ[ச]த்தத்துக்கும் ஆ-  
ட்டாண்டு தொறு[ம்] பு[து]குப்புறமாக [ன]ைவச்ச
- 9 நெல்லு உ சு ஹ ஆக ஜ சுயசு [சு] ஹ [||\*] இ[ந்\*]நெல்லு[கு] இவன்  
பக்கல் [இவ்வு]ர் ஸ[டு]ஹ[யொம்] இ[ற]ை[வ]வு[மு]ம் [சு]ய[வ]வு[மு]ம்  
கொண்டு இறை இழிய்ச்சி . . . . .

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Rājakesarivarman, *alias* Śrī-Rājarājadêva, who, in his life of growing strength, during which,—(in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (*at*) Kāṇḍalūr-Śālai, and conquered by (*his*) army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kalin-gam, Îla-maṇḍalam, (*which was the country*) of the warlike<sup>12</sup> Śiṅgalas, the seven and a

<sup>1</sup> Sheds for the gratuitous distribution of water are mentioned already in one of the Nāsik inscriptions; see *Archaeological Survey of Western India*, Vol. IV. p. 100.

<sup>2</sup> Read புண்டமை.

<sup>3</sup> Read னூர்.

<sup>4</sup> Read வளநுழி.

<sup>5</sup> Read த்து or த்தின்.

<sup>6</sup> Read னாரன்.

<sup>7</sup> Read நீரிமை.

<sup>8</sup> This symbol is the customary abbreviation for நெல்லு, 'paddy.'

<sup>9</sup> ன is an abbreviation for குறுணி.

<sup>10</sup> சு is an abbreviation for கலம்.

<sup>11</sup> ஹ is an abbreviation for 2 தூணி = 8 குறுணி.

<sup>12</sup> This inscription reads முரட்டொழில் instead of முரட்டெழில்.

half *lakshas* of Irattā-pāḍi, and twelve thousand ancient islands of the sea,—deprived the Śēliyas of (*their*) splendour at the very moment when Udagai,<sup>1</sup> which is worshipped everywhere, was (*most*) resplendent;—Kaṇṇaṇ Ārūraṇ, a native of Āvūr, (*a village*) in Āvūr-kūṭṭam, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, (*a district*) of the country on the southern bank (*of the Kāvêrî*) in Śōḷa-maṇḍalam, (*and*) a servant (*paṇimagan*) of the lord Śrī-Rājarājadēva, caused to be constructed, in the royal name of Śrī-Rājarājadēva, a well (*kinṇu*) and a cistern (*toṭṭi*) on the high-road to the west of Ukkal, *alias* Śrī-Vikramābharāṇa-chaturvêdimanḡalam, a village forming its own subdivision<sup>2</sup> of Kāliyūr-kōṭṭam, (*a district*) of Jayanḱoṇḍa-Śōḷa-maṇḍalam.

(L. 6.) The same person assigned to those who draw water for the cistern from the well of Śrī-Rājarāja, 2 *kuruni* of paddy per day, (*measured*) by the *marakkil* (called after) Arumolidēvaṇ,<sup>3</sup> *i.e.* 30 *kalam* of paddy for 6 months; to those who distribute water (*in the name of*) Śrī-Rājarāja, 2 *kuruni* of paddy per day, *i.e.* 30 *kalam* for 6 months; to those who supply earthen pots for this water-shed (*pandal*), 2 *tūni* of paddy per month, *i.e.* 4 *kalam* of paddy for 6 months; and for the repair of cracks in the well of Śrī-Rājarāja and in the cistern, 2 *kalam* and 2 *tūni* of paddy per year; altogether, 66 *kalam* and 2 *tūni* of paddy.

(L. 9.) In order to (*supply*) this paddy, we, the assembly of this village, having received from him the revenue and the purchase-money, having exempted (*the land granted*) from taxes . . . . .

#### No. 5.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 15th year of the reign of Kampavarman. The archaic alphabet employed in this record and in No. 8 below, which is dated in the 10th year of the same king, proves that Kampavarman must be anterior to the Chōḷa occupation of Tondai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman, *alias* Uttama-Chōḷadēva.<sup>4</sup> The temple of Viṇṇirunda-Perumāl at Dūsi near Māmaṇḍūr in the Arcot tāluka contains a fragmentary inscription of a king named *kō vijaya*-Kampa-Vikramavarman.<sup>5</sup> The fact that the two words *kō vijaya* are prefixed to the name of this king, suggests that he belonged to the same family as *kō vijaya*-Narasimhavarman, Nripatuṅga-Vikramavarman and Nandi-Vikramavarman.<sup>6</sup> A later Kampa was the second of the five sons of Saṅgama I., the founder of the first Vijayanagara dynasty.<sup>7</sup>

The inscription records that a certain Śaḍaiyaṇ made over 1,000 *kāḍi*<sup>8</sup> of paddy to the villagers of Uṭkar, who pledged themselves to supply in return 500 *kāḍi* of paddy per year for some unspecified purpose.

<sup>1</sup> On Udagai see Vol. II. p. 250, note 3.

<sup>2</sup> On this translation of *taṇiyūr* see above, p. 3, note 7.

<sup>3</sup> This was a surname of Rājarāja I.; see Vol. II. p. 259, note 5.

<sup>4</sup> See my *Progress Report* for October 1890 to March 1891, p. 5. The original reads: கொ விசெய-கம்பபந்ரு யாண்டு ஒன்பதாவது ஒழுக்கெபாக்கத்து ஸெலையார் ஸிறாடுவெப்படி. The village of Olukkaipākkam is identical with the modern Olugayākkam, No. 192 on the *Madras Survey Map* of the Arcot tāluka.

<sup>5</sup> See my *Annual Report* for 1892-93, p. 6.

<sup>6</sup> *Ep. Ind.* Vol. IV. pp. 177 and 180 ff.

<sup>7</sup> See *Ep. Ind.* Vol. III. p. 36.

<sup>8</sup> The same measure for paddy is mentioned in an inscription of the ancient Chōḷa king Parakēsarivarman (Vol. I. No. 85), in one of Rājarāja I. (Vol. I. p. 140, note 2), and in the Madras Museum plates of Uttama-Chōḷa (see my *Progress Report* for October 1890 to March 1891, p. 5).

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] கம்பவழி[?]ற்கு யாண்டு பதிந(ர)ஞ்சாவது [||\*] உட்கர் ஸுலெஹ-  
யொம் எழுத்துச்சடையன் பக்கல் ஆயிரக்காடி நெல் கொண்-  
2 டொம் [||\*] இவ்வாயிரக்காடி நெல்லாலும் பவிசை<sup>1</sup> அய்ந்துற்றுக்காடி நெல்  
ஆட்டாண்டு தொறும் எரிக்கட்டி இருத்துவிப்பொமாடு(ர)ம் ஸுலெஹ-  
3 யெம் [||\*] இ[த]ன்மென்றார் கங்கை இடை[சு]மரி இடை செய்தார் செய்த  
பா[வ]ம் படுவாராகப்ப[ணித்]தொம் [||\*] <sup>2</sup> வஸ்வதூரவாரியப்பெருமக்களை அட்டு-  
விக கடவா[ர்] [||\*]

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the fifteenth year (*of the reign*) of Kampavarman. The writing of us, the assembly of Uṭkar. We have received one thousand *kāḍi* of paddy from Śaḍaiyaṇ.

(L. 2.) We, the assembly, shall close (*the sluice of*) the tank (*to collect water for irrigation*), and shall cause five hundred *kāḍi* of paddy to be supplied every year as interest on these one thousand *kāḍi* of paddy.

(L. 3.) We declare that those who disobey this, shall incur (*all*) the sins committed between the Gaṅgā and Kumari. The great men<sup>3</sup> elected<sup>4</sup> for the year shall cause (*the paddy*) to be supplied.

## No. 6.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 1[7]th year of the reign of Râjarâja, (*alias*) Râja-kêsarivarman, and carries the list of his conquests as far as Kalingam. It appears to record that the village assembly assigned a daily supply of rice and oil to the temple of Mahâśâstâ.<sup>5</sup> Some words in lines 7, 9 and 10 cannot be read and explained satisfactorily. A clause near the end of the inscription imposes a fine on those who would sell betel elsewhere but at the temple of Piḍâri.<sup>6</sup>

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ<sup>7</sup> [||\*] திருமகள் பொலப்பெருநிலச்செல்வியுத்தனக்கெ<sup>8</sup> உரிமை பூண்ட-  
னம்<sup>9</sup> மனக்கொள் காந்தளூர்<sup>10</sup> [ச]ரலை கலம-  
2 றுத்தருளி வெங்கைநா[டு](ம்)க்கங்கபாடியும் தடிகைபாடியும் துளம்பபாடியும் குட-  
மலைநாடும் கொ-  
3 ல்லமும் கவிங்கமும் திண்டிமல் வென்றித்தண்டாற்கொண்ட தன்னெழில் வளருழி  
ஊழியு<sup>11</sup>

<sup>1</sup> பவிசை is another form of பொவிசை; see the Index to Vol. I. s.v. *palisai*, and Dr. Gundert's *Malayalam Dictionary*, s.v. *palisa*.

<sup>2</sup> Read ஸ்வதூர.

<sup>3</sup> *Perumakkal* is an honorific designation of respectable villagers. The corresponding Sanskrit term is *mahâjāna*, on which see the Index to Vol. I.

<sup>4</sup> Compare ஊரணை[ம்] செய்யும் வாரியப்பெருமக்கள் in Vol. I. p. 117.

<sup>5</sup> Śâstâ, 'the master,' or, in Tamil, Śâttaṇ is one of the names of the village god Aiyaṇār. Compare Vol. II. p. 48, note 9.

<sup>6</sup> This is the name of a village goddess; see *ibid.* note 10.

<sup>7</sup> These two words are engraved in large letters to the left of lines 1 to 3.

<sup>8</sup> Read செல்வியுத்.

<sup>9</sup> Read பூண்டமை.

<sup>10</sup> Read ளூர்.

<sup>11</sup> Read வளருழி ஊழியுள்.



- [illegible]

<sup>1</sup> Read உதாவெட்டி.

<sup>2</sup> Read *முந்*.

<sup>3</sup> Read  $\frac{1}{2}\pi$ .

<sup>4</sup> Read திருவநீர்க்கு.

\* Read மரபு.

<sup>7</sup> Read *शिव*.

<sup>7</sup> Read கிருஷ்ணர்.

<sup>8</sup> The symbol following ௮௦ looks like ௮ and may be an abbreviation of a word denoting some small measure for liquids.

<sup>9</sup> Read ஆழாக்றெ.

<sup>11</sup> This symbol is an abbreviation for தெல்லு; see p. 7, note 8.

<sup>10</sup> The symbol preceding  $\omega$  looks like  $\pi$ .

<sup>12</sup> Probably an abbreviation for *ਸਤਿ-ਨਾਮੁ*.

<sup>13</sup> See the preceding note.

16 Read கொண்டு.

<sup>20</sup> Read தண்டங்கொள்ள.

<sup>22</sup> Read  $2\omega_2\omega_3$ .

<sup>24</sup> Probably an abbreviation for எழு நூற்றாவன்.  
<sup>27</sup> Read மக்களின்

<sup>17</sup> Read மத்துக்கு.

<sup>18</sup> Read விஷயம்.

<sup>21</sup> Read  $\text{Lm}^2$ .

23 Read ശ്രീ.

" Read up."

<sup>19</sup> Read L.C.

[illegible]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 1[7]th year (*of the reign*) of king Râjarâja-Râjakêsarivarman, who, in his long life<sup>1</sup> of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (*at*) Kândalûr-Śâlai, and conquered by (*his*) army, which was victorious in great battles, Vêngai-nâdu, Gaṅga-pâdi, Taḍigai-pâdi, Nulamba-pâdi, Kuḍamalai-nâdu, Kollam and Kalingam,—deprived the Śeliṅgas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;—(*the subjoined*) document was drawn up by (*the following persons*) who were present in the temple of Mahâśâstâ, in the hall (*ambalam*) to the north (*of it*): We, the great assembly of Śivachûlâmanimaṅgalam, *alias* Śrî-Vikramâbharâṇa-chaturvêdimanṅgalam, (*a village*) in its own subdivision of Kâlî-yûr-kôṭṭam, including the great men elected for (*the management of*) charities (?) during this year; . . . . . in our village; and the commissioners<sup>2</sup> (*in charge of the temple*) of Śâttaṇ in our village.

(L. 8.) To (*the temple of*) Mahâśâstâ in our village, at each of the three times of the day<sup>3</sup> two *nâlî* (of rice), *i.e.* on each day six *nâlî*; at each of the three times of the day, 20 . . . . . of oil, *i.e.* (one) *āḷḷḱku* and two *śevīḍu* and a half of oil. . . . .

(L. 9.) Arulś[ar]man, *alias* Elunû[ṛruvaṇ], the son of Śaḍai[na]kkaś[ar]-ma[n], the headman of [Taṭṭû]r, who is (*also*) the headman of our village, . . . . . having taken paddy (*in his hand*) and having taken (one) *uri* of paddy (*on*) a betel-leaf tray (*vaṭṭil*) and one bundle (?) of betel-leaves on a betel-leaf plate (*paḍa-ligai*),—it shall thus be done without fail as long as the moon and the sun exist.

(L. 13.) The commissioners (*of the temple*) of Śâttaṇ shall protect this charity. Those who cause obstruction to this charity, shall incur (*all*) the sins committed between the Gaṅgâ and Kumari.

(L. 15.) The great men elected for (*the supervision of*) the tank shall be entitled to levy a fine of (one) *kaḷaṇḱu* of gold in favour of the tank-fund from those betel-leaf sellers in this village, who sell (*betel-leaves*) elsewhere but at the temple of Piḍâri.

(L. 21.) Thus we, the great assembly, have ordered. Having been present in the assembly and having heard (*their*) order, I, the arbitrator Dharmapriyaṇ, the son of [Ver]rikkurî Nâlâyiravaṇ, wrote (*this*). Prosperity!

## No. 7.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 16th year of the reign of “Kaṇṇaradêva, the conqueror of Kachchi (*i.e.* Kâñchîpura) and Tañjai (*i.e.* Tañjâvûr).” Mr. Venkayya has identified this king with Kṛishṇa III. of the Râshṭrakûṭa dynasty (A.D. 940 and 956).<sup>4</sup>

At the end of each line, about fifteen syllables are built in. Hence the translation remains fragmentary. As far as it can be made out, the inscription appears to record that the village assembly ordered the land which had lapsed to it, to be sold, and imposed certain conditions and fines in connection with this arrangement.

<sup>1</sup> This inscription reads தன்னெழில் வளமுழி ஊழியுள் instead of தன்னெழில் வளமுழியுள்.

<sup>2</sup> The term *ganattâr* occurred before in No. 1, l. 4.

<sup>3</sup> The ‘three times of the day’ (*trisanâhi* or *trikâla*) are sunrise, noon, and nightfall. Compare Vol. I. No. 53, and Vol. II. No. 9, paragraph 2; No. 24, paragraphs 2 and 3; and No. 35, paragraph 2.

<sup>4</sup> See *Ep. Ind.* Vol. III. p. 282 ff. and Vol. IV. p. 81 f. Here the name of the king is spelt with *ṇ* in the second syllable, while his other inscriptions spell it with *ṇṇ*.



## TEXT.

- 1 ஸுவதி ஸ்ரீ<sup>1</sup> [||\*] கச்சியுத்த[ஞ்]சையுங்கொண்ட ஸ்ரீகணநாதேவற்கு யா.நி.பதின-  
[ற]வது காலியூர்க்கொட்டத்துத்தன் கூற்றுச்சி[வ]சு<sup>2</sup> . . . . .
- 2 ஸாணச்சுது[வெஹ்]திமங்கலத்து<sup>3</sup> ஸுஹெயொம் எம்மூர்ப்புவலிமாணிக்கவிஜயா.நி.பதின-  
த்து முகமண்டகத்தெய் கூ[டி]யிருந்[து] . . . . .
- 3 யாவது [||\*] எம்[மு]ர்க்குடிகள்<sup>4</sup> எம்மூர்ப்படாகைவட்டத்து கு[டு]ப்பொலை மொ(ர)-  
ற்பட்ட நிலங்களுமற்றுமெப்பெர்ப்பட்டனவும்<sup>5</sup> ஸுஹெ யேயு[ம்] . . . . .
- 4 சு<sup>6</sup> யேயுமாய்கிடந்த<sup>7</sup> நிலங்கள் குழிவ[ரி]யெற்றி [இ]றை [இ]றுப்பொமென்ற  
கு[டி]களுக்கு விற்றுக்குப்பொமாகவும் [||\*] இவ்விற்றுக்குத்தெய் ஸுஹெயொம் எம்மு-  
தென்று எப்பெர்ப்பட்டாருங்குப்பொலையும் ஆவணமுங்காட்ட[ப்]பெரு[த்]ராமாகவும்  
[||\*] இப்பரிசு காட்டின குடிமக்களை<sup>8</sup> த . . . . .
- 5 [சு]<sup>9</sup> பொன் ஸுஹெயொமெ ஊணிப்பொமாகவும் [||\*] இத்தெ[த்]த குடிமக்களை<sup>10</sup>  
யே[டி]யாவனத்து நிசதி மெய் வெ[று] நு[ற்]றெட்டுக்காணம் ஊணிமிடப்பெ[று]வா-  
ராகவும் [||\*]<sup>11</sup> இஊணிமிடப்பெ[று]ராங்குடிமக்களுக்கு அவபவ்வாண்டு<sup>12</sup> வாரியஞ்செய்-  
யும் பெருமக்களெய் பெரால் நிசதங்குன்றிப்பொ[ன்] . . . . .
- 6 [இ]ப்பரிசு ஸுஹெயொம்<sup>13</sup> தர்<sup>14</sup> ஊணிமிட்டார்க்கு வார்ப்பல் குடுத்தும் தாங்களெய்  
ஊணித்தும் ஆட்சியிடைபூறு [தி]ர்த்துக்குடாராகில[வ்\*][வா]ண்டு வாரியஞ்செய்யும்  
பெருமக்களெய்<sup>15</sup> வெற்று வகை இருபத்துநாலு காணம் ஊணிமிடப்பெறுவா-  
ராகவு[ம்] [||\*] இத்தனூப்பட்டம் அவவ ஆண்டு<sup>16</sup> வாரிய[ய]ஞ்செய்ய[ம்] . . . . .

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the sixteenth year (of the reign) of the glorious Kāṇṇaradēva who conquered Kachchi and Tañjai,— we, the assembly of Śivachū-  
[lāmanimaṅgalam, alias Śrī-Vikramā]bharana-chaturvêdimāṅgalam, (a village)  
in its own subdivision of Kāliyūr-kôṭṭam, being assembled in the front hall<sup>15</sup> of the Pu-  
vanimāṇikka-Vishṇugriham in our village, [ordered] as follows:—

(L. 3.) The inhabitants of our village . . . . . the land and every-  
thing else that is not the object of deeds of gift,<sup>16</sup> in the environs<sup>17</sup> of our village . . . . .  
. . . . . the common property (*madhyama*) of the assembly.

(L. 4.) We shall sell the land which has thus become the common property (of the  
assembly), to those inhabitants who promise to pay taxes on each *kuḷi*. No persons shall be  
allowed to produce deeds of gift or deeds of sale (*āvanam*) in order to show that the land  
thus sold belongs to themselves. We, the assembly, shall levy a fine of . . . . .  
[*kalāṇju*] of gold . . . . . from those inhabitants who produce such  
(deeds).

<sup>1</sup> These two words are engraved to the left of lines 2 and 3.

<sup>2</sup> Here the following syllables are built in : ஸாமணிமங்கலமாகிய ஸ்ரீவிசுரோ-

<sup>3</sup> Read உகுவெ-ஹ்.

<sup>4</sup> Read எம்மூர்.

<sup>5</sup> The ன of னவும் has been added subsequently; behind னவும், a cross above the line marks an omission, and the words குழி . . . . . தன் are entered below ம் ஸுஹெ.

<sup>6</sup> Read இப்பரிசு.

<sup>7</sup> The ந் of ந்த has been added subsequently.

<sup>8</sup> Read கடிஞ்சு.

<sup>9</sup> Read மக்களை.

<sup>10</sup> Read இஊணி.

<sup>11</sup> Read அவ்வவ்வாண்டு.

<sup>12</sup> Read ஐந்.

<sup>13</sup> The letters சுஹெ are entered below the line; read பெருமக்களுமெ. <sup>14</sup> Read அவ்வவ்வாண்டு.

<sup>15</sup> முகமண்டகம் is a Tamil form of the Sanskrit *mukha-maṇḍapa*.

<sup>16</sup> Literally, 'that is beyond deeds of gift' (*kuḍuppa-ōlai*).

<sup>17</sup> Literally, 'in the circle of hamlets' (*paḍḍai-vatṭam*).

(L. 5.) Those inhabitants who do not submit to this, shall be liable to pay into court (*dharmāśana*) a fine of one hundred and eight *kāṇam* . . . .<sup>1</sup> per day. To each of the inhabitants who have to pay this fine, the great men elected for that year . . . . .  
 . . . . . (one) *kuppi* of gold per day.

(L. 6.) If, through indifference, though . . . . . was thus given to those who pay the fine and though they themselves have fined (*them*), they are not able to remove the obstacles to the possession (*āṭchi*), the great men elected for that year shall be liable to pay an additional fine of twenty-four *kāṇam*. Though they are fined thus, [the great men] elected for that year . . . . .

## No. 8.—ON THE SOUTH WALL OF THE SHRINE.

This archaic inscription belongs to the 10th year of the same Kampavarman whose name occurred in No. 5 above, and records that Śaḍaiyaṇ, who was also mentioned in No. 5, made over 400 *kāḍi* of paddy to the villagers of Uṭkal, who pledged themselves to feed two Brāhmanas daily from the interest, which amounted to 100 *kāḍi* of paddy per year.

## TEXT.

- 1 ஸுஸ்தி ஸ்ரீ [||\*] கம்பவஸ்தி[?]ற்கு யாண்டு பத்தாவது<sup>2</sup> உட்கம்[ஸ]மெய்யார்[க்\*]கு  
 சடைய-  
 2 ன் குடுத்த நெல் நா[னா]ற்றுக்காடி [||\*] <sup>3</sup>நெ[இல்]லால்பொலிண்டி ஆ[ண்]-  
 3 டு வ[னா]ர தூற்றுக்காடி கொல்<sup>4</sup> பவிசைய[ர]ல் நிசதி இருவர் பிராம-  
 4 ணரை நிலமும் நாயமும் உள்ள [அ]ளவும் ஊட்டு[வ]மா[னா]ம[||\*] உட்க[ல்]  
 ஸமெய்யாம் [||\*] இவ்-  
 5 விரு[ந்]தூட்டு<sup>5</sup> மு[ட்டி]ல் கங்கெ<sup>6</sup> இடைக்குமரி[மி\*]டை எழுதூற்றுக்காதத்தூள்ரு-  
 [ம்]<sup>7</sup> செய்தார் செ[ய்\*]த [ப]ரவம் [ப]டுவோ[மா\*]னோம் ஸமெய்யாம் [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the tenth year (*of the reign*) of Kampavarman,—  
 Śaḍaiyaṇ gave four hundred *kāḍi* of paddy to the assembly of Uṭkal.

(L. 2.) From the interest<sup>8</sup> on this paddy, which amounts to one hundred *kāḍi* of paddy per year, we, the assembly of Uṭkal, shall feed two Brāhmanas daily, as long as the earth and the sun exist.

(L. 4.) If we fail in this feeding of guests, we, the assembly, shall incur (*all*) the sins committed within the seven hundred *kāḍam*<sup>9</sup> between the Gaṅgā and Kumari.

<sup>1</sup> The two obscure words மெய் வெறு occur again in No. 12, line 11.

<sup>2</sup> The ம் of உட்கம் has been added subsequently.

<sup>3</sup> Read இந்நெல்லால்.

<sup>4</sup> Read நெல்.

<sup>5</sup> The ந் of விருந் appears to be corrected from ன்.

<sup>6</sup> Read கங்கை.

<sup>7</sup> Read காதத்தூளும்.

<sup>8</sup> பொலிண்டி is apparently the same as பொலிசையுட்டு in Vol. II. Nos. 27, 28, 35 and 37.

<sup>9</sup> Compare *Ep. Ind.* Vol. III. p. 284 ff., where a similar imprecation occurs. According to the Tamil dictionaries, a *kāḍam* corresponds to about 10 miles. Hence the expression '700 *kāḍam*' appears to refer to the circumference of the whole of India between the Gaṅgā and Cape Comorin. The Chinese traveller Hiuen Tsiang also fixes the extent of the countries which he describes, by stating their circumference.

- 3 யும் பெண்டி[ர\*]பண்டாரமும் பெட்டகத்தொடு<sup>1</sup> அக[ப\*]பட்டம்[பிடி]நகத்திசையனு  
நிகழ வீரர் அலிஷெகம் பண்ணி [வீ]ரலிஹாஸநத்து<sup>2</sup> விற்றமுத்தமுளிய கொப்-  
பர[கெ]சரிபதூர[ன] உடையார் ஸ்ரீஇராஜேசுசொழுவெந்-
- 4 கு யாண்டு கூ வது [ப\*] அ[தி]ராஜ[ர]ாஜமண்டலத்து வெக[க]ரலாநாட்டு நெல்வாய்-  
ப்பள்ளிக்கு [கீ]ழ்பாற்கெல்லை ஆனந்தூர் எல்லைக்கு மெற்க்கும் [ப\*] தென்-  
பாற்க்கெல்லை கருங்கலக்கறட்டுக்கு வடக்கும் [ப\*] மெல்பாற்-
- 5 க்கெல்லை பாய்படுத்தான் கல்லுக்கு கிழக்கும் [ப\*] வடபாற்க்கெல்லை ஆற்றற்கு தெ-  
ற்க்கும் [ப\*] இன்னன்(க்)[கெ]ல்லைக்குள்ப்பட்ட நஞ்சை புஞ்சை திருவாநிலை  
மஹா[தெ]வர்க்கு வெண்டும் நிமந்தங்கனும் புஞ்சைக்கும்
- 6 [தி]ருப்ப[ணி]க்குமெல்[படி] நிமந்தத்துக்குமாக [தி]ருநாம[ந்]து[க்]காநியாக உடெம்-  
பொடி ஆமை [த]வழி புற்று எழுந்த இடம் மெனெ[க்]ய மரமு[ம்]  
கீணெ[க்]ய [கி]ணனும் [க]ற்று-
- 7 ப்புல் பெரகாமு[ந்]தூட்டும் இறை வரி சிற்றாயம் எலவை உகவை மன்னாபாடல்-  
தெண்டகுற[ம்]மற்றும் எற்ப்பையிலப்பட்டவவும்<sup>3</sup> இ[ந்]பபதாக நம்மொலை கு-  
டுக்-
- 8 க [ப\*] திருவாய் மொழின்தருளிநார் என்று திருமஞ்ஜலை சுழ[தி]யான்[தி]காம-  
வளநாட்டு<sup>4</sup> பணையூர்நாட்டு கெ[ந\*]ர்வாயிலு[ன]டயான் அருமொழி[தி]ருப்பபனம்[ர]டு  
உடையான் வானவன்ப்ப-
- 9 ல்வரையன் எழுத்து [ப\*] இவை திருமஞ்ஜலைநாய[க]ம் தொண்டைமார் எழு-  
த்து [ப\*] உள்ளூரா[ர]ன்<sup>5</sup> [உ\*]த்த[ம]சாழனான குவொத்தங்கொ[ழ]ப[தி]யா-  
ராயன் எழுத்து [ப\*] இராஜ-
- 10 ராஜனான வீரராஜேசுசொவா[ந்]துங்கஜயமுரிநா[ட]ரழ்வான் எழுத்து [ப\*] உடெ[க்]க-  
ட்டத்து அகிகா[ரி][க\*][ளில்<sup>6</sup> சுசு[தி]யன்[தி]க[ர]மணிவளநாட்டு[தி]ய[தி]யு[ந்]னாட்டு  
ஜயங்கொண்-
- 11 ட[கெ]சா[தி]ருநல்லூ[தி]ருடையான் உதைய[ர]திவாக[ர\*]ன் [கு]வொத்[து]ங்கம[தி]ய[தி]-  
ராயன் எழுத்து [ப\*] இவை பதூ[ர]கெ[ம]ய[தி]ர<sup>7</sup> ரகெ[தி]ய[தி] —

## TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother was at (*his*) back, etc.<sup>8</sup> — In the 9th year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrī-Rājendra-Śōladêva, who was graciously seated on the throne of heroes.

(L. 4.) “The eastern boundary of Nelvâypalli in Veṅgāla-nādu, (*a district*) of Adhirâjarâja-maṇḍalam, (*is*) to the west of the boundary of Âṇḍayûr; the southern boundary (*is*) to the north of a rough block of black stone; the western boundary (*is*) to the east of the *Pâypaduttāṇ* stone; and the northern boundary (*is*) to the south of the river.

(L. 5.) “Let our written order be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahâdêva of the Tiruvânilai (*temple for*) necessary expenses, for the worship, for repairs, and for the aforesaid expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the trees overground and the wells underground, the grass for the calves,

<sup>1</sup> Read ஓட்டகத்தொடு.

<sup>4</sup> Read சுசு[தி]யயிவா[தி]ணிவளநாட்டு.

<sup>7</sup> Read பன்[தி]ய[தி]யு[ந்]நா[தி].

<sup>2</sup> Read வீற்றிரு.

<sup>5</sup> Read உள்ளூரான்.

<sup>3</sup> Read எப்பெரப்பட்டனவும்.

<sup>6</sup> Read சுசு[தி]யயிவா[தி]ணி.

<sup>8</sup> The historical introduction of this inscription is identical with that of No. 21.

and (*the land*) enjoyed in full by the great village,—(*and*) shall pay revenue, taxes, small tolls, *charai, upavai*, (the three fines called) *manrupādai, danda* and *kurram*,<sup>1</sup> and everything else (*to the temple*).”

(L. 8.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vāṇavaṇ-Pallavaraiyaṇ, the lord of Arumoli-Tiruppaṇaṅgaḍu (*and*) the lord of Nērvāyil in Paṇaiyūr-nādu, (*a district*) of Kshatriyaśikhāmaṇi-vaḷanāḍu. This (*is*) the writing of the chief secretary, Tondaimāṇ. The writing of the citizen Uttama-Śōḷaṇ, *alias* Kulōttuṅga-Śōḷa-Brahmārāyaṇ. The writing of Rājarājaṇ, *alias* Virarājendra-Kulōttuṅga-Jayamurināḍālvāṇ. The writing of Udayadivākaraṇ Kulōttuṅga-Maḷavarāyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayankonḍa-Śōḷanallūr in Paṇaiyūr-nādu, (*a district*) of Kshatriyaśikhāmaṇi-vaḷanāḍu.

(L. 11.) “This (*charity is placed under*) the protection of all *Māhēśvaras*.”

### NO. 23.—ON THE OUTSIDE OF THE SECOND PRAKARA, RIGHT OF ENTRANCE.

This inscription is dated in the 23rd year of the reign of *Tribhuvanachakravartin* Kulōttuṅga-Chōḷadēva, who claims to have conquered Îlam (Ceylon), Madurai (Madhurā) and Karuvūr and to have cut off the head of the Pāṇḍya king. The time of this Kulōttuṅga-Chōḷa is settled by an inscription in the Raṅganāyaka temple at Nellūr (Nellore), which couples Śaka-Samvat 1119 with the 19th year of his reign.<sup>2</sup> On the basis of this inscription and of some others which contain elements for astronomical calculation, Professor Kielhorn has shown that the king's reign commenced between the 5th June and 8th July, A.D. 1178.<sup>3</sup> Kulōttuṅga-Chōḷadēva I. ascended the throne in A.D. 1070,<sup>4</sup> and Kulōttuṅga-Chōḷadēva II. issued the Chellūr plates in A.D. 1132.<sup>5</sup> Consequently, the king, to whose reign the present inscription belongs, has to be designated Kulōttuṅga-Chōḷadēva III. In other inscriptions he bears the names Parakēsarivarman, Virarājendradēva (II.) and Tribhuvanaviradēva. His latest date is the 39th year in an unpublished inscription at Chidambaram. Accordingly, he must have been the immediate predecessor of *Tribhuvanachakravartin* Rājarājadēva, who ascended the throne about A.D. 1216.<sup>6</sup>

The immediate purpose of the subjoined inscription is to record that the king granted to the Karuvūr temple the village of Maṇṇarai and a portion of Kēraḷapalli<sup>7</sup> in Taṭṭaiyūr-nadu.

### TEXT.

- 1 முடிநீர் முடி [\*] திரிபுவனச்சக்கரவர்த்திகள் ஈழமும் மதுரையும் பாண்டியன் முடி-  
த்தலையும் ஆயுதம் கொண்டருளின ப்ரீகுலொத்துங்கசொ[ழ]தெவர்க்கு யாண்டு  
இருபத்துமூன்றுவது<sup>8</sup> திரிபுவனச்சக்கரவர்த்தி கொநெரி-
- 2 [சு[\*]] இம் கொண்டார் கொங்கான சொ[ழ]கொளமண்டலத்[து] வெங்காலநாட்டு[க்]-  
கருவூரான முடிவழ[ங்]குசொழபுரத்து திருவாகிலை மாதெ[வ]ர் கொயிலில் தெ-  
வர் கயிலிக்கும் ப்ரீமாநெய்யூரகங்காணி செய்வ-

<sup>1</sup> See above, p. 38, note 5.

<sup>2</sup> No. 197 of 1894; *Ep. Ind.* Vol. IV. p. 219. <sup>3</sup> *Ibid.* p. 266.

<sup>4</sup> See Professor Kielhorn's calculations, *l.c.* <sup>5</sup> *Ind. Ant.* Vol. XX. p. 285.

<sup>6</sup> See Vol. I. p. 86. An inscription of the 2nd year of *Tribhuvanachakravartin* Rājarājadēva at Tiruvīḍai-marudūr (No. 143 of 1895) mentions an image which had been set up in the 37th year of “the great king (*periyā-dēvar*) Tribhuvanaviradēva.”

<sup>7</sup> The same village is mentioned in a short inscription (No. 68 of 1890) of the 34th year of Parāntaka I. at Sōmūr near Karuvūr.

<sup>8</sup> Read முக்குவது.

- 3 [ரர்\*]களுக்கும் ஸ்ரீகாசி[ய]ஞ்செய்வானுக்கும் [\*] இத்தெவர்க்கு [வெ]வண்டும் நிவந்தந்-  
களுக்கு வெண்வெதாக இன்னாட்டுத்தட்டைபூர்நாட்டுக்கொள்ளுபள்ளியிலும் மன்-  
னறையிலுமாக ஐம்பதிற்கு வெலி நிலம்)-
- 4 [மும் செந்த] மன்னரை <sup>1</sup>திருநாமத்து[க்க]ர[ணி]யாக திருவா[நிலை] ம[ஹா]தே[வ]ம்-  
[கு] குடுத்தோம் [\*] இவ்வுற்கு <sup>2</sup> [பெருநா[ன்கெல்\*]] [லை]க்குட்பட்ட நிலமும்  
கற்றுப்புறம்பொகாமுற்று[ட்டு]ம் [இனய]னார்[கு] <sup>3</sup>
- 5 இருபத்துமுன்றாவது <sup>4</sup> முதல் தெவதானம் இறை[யி]லியாக இடக்கடவதாகச்சொல்[வி]  
இப்படி கணக்கிலும் இட்டுக்கொள்ளு[க்கடவ[ர்]கள[ர]க வரிக்குக்கூறு செய்வார்களு-  
க்கும் சொன்னொ[ம்] [\*]
- 6 இன்னிலங்கைக்கொள்ளு[ம்] இடத்துங்கொள்ளு நிச்ச[யி]த்த [பு]டியெ இவ்வுற்களிலெ  
[இருபத்துமுன்றாவது <sup>5</sup> [மு]த்த[ல்] தெவதா[ன]இறையிலியாகக்கைக்கொண்டு நிவந்-  
தஞ்செலுத்த[ப்பண்ணுக] [\*]
- 7 எழுதினான் திருமந்திராஜை மீனவன்முனெந்தவெளான் <sup>6</sup> [\*] இவை தொண்டைமான்  
எழுத்து [\*] இவை விழிஞத்தரயன் எழுத்து [\*] இவை வரகுணராஜனெ-  
[மு]த்த <sup>7</sup> [\*] இவை பங்களத்தரயன் எழுத்து [\*] இவை வாளுவ-
- 8 ராஜனெழுத்து [\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōlādēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,—the emperor of the three worlds, Kōnēri[nmai] konḍān, <sup>8</sup> (*addresses the following order*) to the Pūjāri (*devar-kanmi*), to the overseers of the Śrī-Māhāśvaras, and to the manager of the temple of Tiruvānilai-Mahādēva at Karuvūr, *alias* Muḍivalāṅgu-Śōlapuram, (*a city*) in Veṅgālanāḍu, (*a district*) of Kōṅgu, *alias* Śōla-Kēraḷa-maṇḍalam.

(L. 3.) “We have given as temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the expenses required by this god (*the village of*) Maṇṇarai, containing fifty *vēḷi* of land in Kēra[ḷa]palli and in Maṇṇarai in Taṭṭaiyūr-nāḍu, (*a district*) of the same *nāḍu*. <sup>9</sup>

(L. 4.) “Having declared that the land enclosed within the four great boundaries of this village, (*including*) the grass for the calves, and (*the land*) enjoyed in full by the great village, should be given to this god as tax-free temple land from the twenty-third (*year of our reign*), we have ordered (*our*) revenue officers <sup>10</sup> to enter (*it*) as such in the account (*book*).

(L. 6.) “If this land is (*actually*) taken possession of, you shall permit (*the temple authorities*) to take possession (*of it*) as tax-free temple land and to defray the expenses (*of the temple*) from (*the produce of*) these villages from the twenty-third (*year of our reign*), as determined by Kēraḷan.” <sup>11</sup>

<sup>1</sup> Read நாமத்து.

<sup>2</sup> Read இவ்வுற்கு.

<sup>3</sup> Read இந்நாயனார்க்கு.

<sup>4</sup> Read முன்றாவது.

<sup>5</sup> Read முன்றாவது.

<sup>6</sup> Read முனெந்த.

<sup>7</sup> The syllable மு is entered below the line.

<sup>8</sup> Regarding this title see Vol. II. pp. 110 and 246.

<sup>9</sup> This refers apparently to Veṅgāla-nāḍu in l. 2. But No. 24, l. 3, shows that both Veṅgāla-nāḍu and Taṭṭaiyūr-nāḍu were independent districts of Śōla-Kēraḷa-maṇḍalam.

<sup>10</sup> வரிக்கு கூறு செய்வார்கள் (which occurs also in Vol. II. No. 21, second section, l. 4) corresponds to வரியிலரர் in No. 20, l. 21.

<sup>11</sup> This is perhaps the name of the person at whose instance the king made the grant.

(L. 7.) Written by the royal secretary, *Miṇavan-Mūvêṇḍavêḷāṇ*. This (*is*) the writing of *Toṇḍaimāṇ*. This (*is*) the writing of *Viliñattarayaṇ*. This (*is*) the writing of *Varaṇarājaṇ*. This (*is*) the writing of *Paṅgalattarayaṇ*. This (*is*) the writing of *Vāḷuvarājaṇ*.

No. 24.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription is dated in the 25th year of the reign of *Tribhuvanachakravartin Kulōttunga-Chōḷadēva* (III.), who receives here the same attributes as in No. 23. It records that the villagers of *Tēvanappallī* sold some land to the temple for three *kaḷañju* of gold, which a hunter had paid into the temple treasury. This person was a native of *Pūvāṇiyam* near *Puṇṇam* in *Veṅgāla-nāḍu*, a district of *Śōḷa-Kêṛāḷa-maṇḍalam*. *Tēvanappallī* belonged to *Tattaiyūr-nāḍu*, another district of the same *maṇḍalam*. The land granted was bounded in the east by the village of *Nōmbalūr*.

*Puṇṇam* is found on the map of the Coimbatore district, about 6 miles west-north-west from *Karuvūr*. From inscriptions of *Rājārāja I.* and *Rājēndra-Chōḷa I.* on the walls of the small deserted temple of *Sōmēśvara* at *Sōmūr* near the junction of the *Kāvêri* and *Amarāvati* rivers, 7 miles east of *Karuvūr*, it appears that *Tēvanappallī* was the ancient name of *Sōmūr*, and that the *Sōmēśvara* temple belonged to *Tirunōmbalūr*, a quarter or hamlet of *Tēvanappallī*.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!] [கி]ரிபுலனச்சக்கரவர்த்திகள் ஸமுமதுராயும்<sup>1</sup> பாண்டியன் முடி-  
த்தலையுங்<sup>2</sup> கருநீரும் கொண்டரு[ளி]ன ஸ்ரீகுலெ[ர]த்துங்கசொழதெவர்க்கு யாண்டு  
இருபத்தைஞ்சாவது சொழகொ[ள]ம[ண்]டலத்து வெங்க-
- 2 ஸலநாட்டு கருநீ[ர]ன முடிவழங்குசொழபுரத்து உ[ன]ையார் திருவாநிலை ஆளுடை-  
யார்க்கு இம்ம[ண்]டலத்து இந்நாட்டுப்புன்னத்துப்பூவாணியவெட்டுவரில் வெ-  
[ன]ரன் கரியானான<sup>3</sup> மருதங்கவெளான் இந்நாயனார் ஸ்ரீபண்-
- 3 டாராத்துக்கு ஒடுக்கின பொன் காசுகல்லால் துளை நிறை செம்பொன் முக்க[ழ]ஞ்சு  
[!] இப்பொன் முக்க[ழ]ஞ்சு இம்மண்டலத்துத்த[ட்]டையூர்நாட்டு தெவணப்-  
[ப]ள்ளி ஊரொம் ஊர்<sup>4</sup> வி[னி]பொகத்துக்குக்கொ[ண்]ட பெ[ர]ன் முக்க-
- 4 முஞ்சும் [!] <sup>5</sup>மூல[பி]ருத்தாரன ஸ்ரீசண்டேஸ்வரதெவர் ஸ்ரீஹவூத்தால் இப்பொன்  
முக்க[ழ]ஞ்சு[ம்] கைக்கொண்டு தெவதானம் திருநாமத்துக்காணியாக விற்றுக்குடுத்த  
நிலம் மெல்[ப்பு]லத்து ஆலொடுபொயில[ர]ல் நீர் பா-
- 5 யும்<sup>6</sup> நிலம் பாடி[க]ராப்பானஞ்செய் என்னும் பெருடை நிலம் பெரும்படி அரைமா-  
வும் [!] இ[து]க்கெல்லை [!] [கிழ்பாற்]க்கெல்லை நொம்பலூர் நத்தத்துக்கு  
மெற்க்கும் [!] வ[ட]பாற்கெல்லை விருத்தி[க்]கு தெக்கும் [!] மெல்ப-
- 6 றாற்கெல்லை தெக்கு நொக்கி [நீ]ர் பாய்கிற கவருக்குக்கிழக்கும் [!] தென்(ம்)பாற்[க்]-  
[க]ல்லை அணு[க்க]நம்பி செய[க்]கு வடக்கும் [!] இப்பெருநான்(ங்க)கெல்-  
[லை]க்குட்பட்ட இவ்வமை[ர] நிலமும் இறையினி மு-
- 7 [ற்]றாட்டாக இந்நா[ய]னார்க்கு தெவதா[ன]மாவிதாகவும் [!] இந்நிலத்தால் வந்த  
இறை[ற] வரி சிறுயம் ஏற[ச்]சொ[று] கூற்ற[ரி\*]சி எ[ப்]பெறப்பட்டனவும்  
[ன]ரொமெ எ[றி]ட்டு கொண்டு இந்நிலம் அரைமாவும் இறையி-

<sup>1</sup> Read யும்.

<sup>2</sup> Read யுங்.

<sup>3</sup> Here and three times in the word *நாயனார்* (ll. 2, 7 and 9), the syllable *ன* is expressed by two separate symbols. Compare *னா* for *ன* in the Karikal inscription of *Madhurāntaka*, *Ep. Ind.* Vol. IV. p. 331.

<sup>4</sup> Read மூல.

<sup>5</sup> Read யும்.

<sup>6</sup> Read விதியொக.

- 8 வி தெவ[தான]ம[ரகக்குதெ]து செ[ந்]திர்<sup>1</sup> வெட்டி செய்யக்கடவதல்வையாகவு[ம்]<sup>2</sup>  
 பு[ந்]திர்<sup>3</sup> வி[ட்]டு பாச்சிக்கொள்வி[த]ரக[வு]ம் [\*] [இ]ப்ப[டி ச]ம்[மதி]த்து  
 இ[ந்]யி[வி] தெவ[தான]மாகக்[கல்] வெட்டிக்கு[தெ]தொ[ம்] தெ[வ]ணப்ப[ள்]-  
 [ளி ஊ]டு-  
 9 [ரா]ம் [\*] இந்[ரா]ய[னார்] . . . . .

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-fifth year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva, who was pleased to take Îḷam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,—three *kaḷaṇṇu* of pure gold, weighed by the gold weight (*kāśu-kal*),<sup>4</sup> were paid into the treasury of the god of the Tiruvānilai (*temple*), (*who is*) the lord of Karuvūr, *alias* Muḍivalāṅgu-Śōḷapuram, (*a city*) in Veṅgāla-nāḍu, (*a district*) of Śōḷa-Kēraḷa-maṇḍalam, by Vēḷāṇ Kariyāṇ, *alias* Marudaṅga-Vēḷāṇ, (*one*) of the hunters (*Vēṭṭuvar*) of Pūvāṇiyam (*near*) Puṇṇam, (*a village*) in the same *maṇḍalam* (and) in the same *nāḍu*.

(L. 3.) We, the villagers of Tēvaṇappallī in Taṭṭaiyūr-nāḍu, (*a district*) of the same *maṇḍalam*, have received these three *kaḷaṇṇu* of gold for the use of the village.

(L. 4.) Having received these three *kaḷaṇṇu* of gold from the sacred hand of the holy Chandēśvaradēva, who is the first servant (*of Śiva*),<sup>5</sup> (*we*) sold as temple land one fortieth (*vēḷi*), roughly, of land, which bears the name *Pāḍikūppāṇaṇṇey*<sup>6</sup> (and) which is watered by the *Ālōḍupōyi*[l] (channel) of the western fields.

(L. 5.) The boundaries of this (*land are*):— The eastern boundary (*is*) to the west of the site of Nōmbalūr; the northern boundary (*is*) to the south of the *Vṛitti*;<sup>7</sup> the western boundary (*is*) to the east of the branch (*channel*) which flows towards the south; and the southern boundary (*is*) to the north of the field of Aṇu[kka]-Nambi.

(L. 6.) This one fortieth (*vēḷi*) of land, enclosed within these four great boundaries, shall belong to this god as temple land, free of taxes (*and*) to be enjoyed in full.

(L. 7.) We, the villagers, having fixed (?) and received all revenue, taxes, small tolls . . . . . (*and*) pounded rice<sup>8</sup> due from this land, and having given this one fortieth (*vēḷi*) of land as tax-free temple land, shall not be permitted to waste the good water, but shall use the dirty water for irrigation.

(L. 8.) Having agreed thus, we, the villagers of Tēvaṇappallī, engraved (*it*) on stone as tax-free temple land. This god . . . . .

## No. 25.—ON THE NORTH WALL OF THE PASUPATISVARA SHRINE.

This inscription contains an order of a king who bore the titles *Tribhuvanachakravartin* Kōṇēriṇmaikondāṇ.<sup>9</sup> He granted certain privileges to the artisans (*Kaṇmāḷar*) of the district of Veṅgāla-nāḍu,— to take effect from the month of Āḍi of the 15th year of his reign.

An almost identical duplicate of this inscription (No. 562 of 1893) is engraved on the central shrine of the Gōshthīśvara temple at Pêrūr near Coimbatore. It differs chiefly in

<sup>1</sup> Read தீர்.<sup>2</sup> Read கடவதில்லை.<sup>3</sup> Read புன்னீர்.<sup>4</sup> In the Tanjore inscriptions the same weight is used for weighing jewels; see Vol. II. p. 35, note 1.<sup>5</sup> See *ibid.* p. 73, note 2.<sup>6</sup> *I.e.* 'the wet land of the village watchman.'<sup>7</sup> *I.e.* 'the land enjoyed by Brāhmanas or others;' compare Vol. I. p. 91, note 7.<sup>8</sup> கும்பாபிசி is the same as கத்தரிவி.<sup>9</sup> See above, p. 44, note 8.



TEXT.

- TRANSLATION.

TEXT.

- \* Compare கொள்ளப்பெறுதொமாக in No. 12, l. 8.



- 3 மற்றுள்ள குடிமைப்பாடும் எற்பெறப்பட்டதும்<sup>1</sup> இ[ன்]னய[ன]ர் கொயி[லு]க்கு செ-  
ய்து இவ்வூர் இப்படி சந்திராதித்தவரை அனு[ப]விப்பார்க[ள]ாக [ந]ம்மொலை  
குடுத்தோம் [\*] இப்படி செ[ம்]பிலும் சிலையிலும் [வெ]ட[ட்]டி[க்]கொ-  
4 [ள்]க [\*] இவை விலாடத்தாயன் யெழுத்து [\*] இயாண்டு இரு[ப]த்துமுன்ற-  
வது<sup>2</sup> நாள் [ந]ரனாற்று முப்பத்தெட்டு [\*] இவ்வூர்க்கு [பெருநா]ன்[கு]  
எல்லை [க]ரனாத்து[ற]ப்பெருவமிக்கு<sup>3</sup> மெற்க்கும் [\*] [நெ]தன்[ம்]பா[ற்]க்-  
5 கெல்லை ஆகிச்சமங்கல[த்து] எல்லைக்கு வடக்கும் [\*] மெல்பாற்க்கெல்லை<sup>4</sup> நெ . [ஹ]-  
வ[ர]ப்பள்ளி எல்லைக்கு கி[ழ]க்கும் [\*] வடபாற்க்கெல்லை ஆற்றாக்கு [நெ]த்க்கும்  
[\*] ஆக [இ]சைந[த்] பெரு[ந]ர[ன்]கெல்லை-  
6 [க்]கு உட்பட்ட நிலம் இம்ம[ட]விளாகத்து இரு[க்]கிற குடிகளு[க்கு] <sup>5</sup> சிவன[நெ]சஷ-  
மாக [கு]டுத்தோம் [\*] இது ப[ன்]ஜி[ர]ஹஸு[ர]ா[ந]கூ[ந்] [\*]

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! Kōṇêrimêlkondân (*addresses the following order*) to the Pâjâris of the temple of the god of Tiruvânilai at Karuvûr.

“(We) have given (*the village of*) Ândanûr, *alias* Vîra-Śôḷa-nallûr, on the southern bank (*of the river*) for the maintenance<sup>6</sup> of the ascetics (*tupasvin*), Śiva-Brahmanas, dancing-girls (*dēvar-ādīyār*), drummers (*uvachchar*) and servants (*vīmanulakkārār*)<sup>7</sup> (performing) various duties, who reside in the Vîra-Śôḷaṇ-Tirumaḍaivilâgam<sup>8</sup> which (*we*) have founded in our name for the temple of this god. (We) have granted that we shall not levy the taxes, *ēlavai* and *ugavai*,<sup>9</sup> due from this village. We have given our written order to the effect that (*the donees*) shall thus enjoy this village as long as the moon and the sun endure, doing all kinds of service to the temple of this god. Let this be engraved on copper and on stone.”

(L. 4.) This (*is*) the writing of Vilâḍattaraiyan. On the four-hundred-and-thirty-eighth day of the twenty-third year (*of the reign*).

“The four great boundaries of this village (*are*), to the west of the high-road of [K]âraittu[r]ai; the southern boundary (*is*) to the north of the boundary of Âdichchamaṅgalam; the western boundary (*is*) to the east of the boundary of Ne[lluv]âyppalli; and the northern boundary (*is*) to the south of the river. The land enclosed within the proper four great boundaries we have given for the maintenance of the residents of this Maḍaviḷâgam.

(L. 6.) “This (*charity is placed under*) the protection of all Mûhêśvaras.”

## IV.—INSCRIPTIONS AT MANIMANGALAM.

Manimaṅgalam,<sup>10</sup> which I visited in 1892, is a village at the eastern extremity of the Conjeeveram tâluka of the Chingleput district, about 6 miles west of Vandâlûr, a station on

<sup>1</sup> Read எப்பெறப்பட்டதும்.

<sup>2</sup> Read மூன்றாவது.

<sup>3</sup> Read வழிக்கு.

<sup>4</sup> Read நெல்லுவாய்.

<sup>5</sup> Read சேவன.

<sup>6</sup> This seems to be the technical meaning of *jīvana-śēsha*, which means literally ‘the remainder of life.’

<sup>7</sup> See Vol. II. p. 278, note 2.

<sup>8</sup> The term *maḍaviḷâgam* or *maḍaviḷâgam* is applied to the quarter in the environs of a temple; see above, p. 24, note 3.

<sup>9</sup> These two obscure terms occur also in No. 20, l. 13, and No. 22, l. 7.

<sup>10</sup> No. 320 on the *Madras Survey Map* of the Conjeeveram tâluka.

the South-Indian Railway. It is mentioned already in the Kûram plates and in the Udayêndiram plates of Pallavamalla as the site of one of the battles in which the Pallava king Narasimhavarman I. defeated the Western Chalukya king Pulikêsin II.<sup>1</sup>

Mañimaṅgalam contains three temples of Viṣṇu and two temples of Śiva. The three former now bear the names Rājagôpâla-Perumâl, Vaikuṇṭha-Perumâl<sup>2</sup> and Kṛiṣṇa-svâmin, and the two latter are now called Dharmêśvara and Kailâsanâthasvâmin. I am publishing below fourteen inscriptions of the Rājagôpâla-Perumâl temple (Nos. 27 to 40) and one of the Dharmêśvara temple (No. 41). These records belong to the time of the Chôla kings Rājakêsarivarman (No. 27), Rājâdhirâja (No. 28), Rājêndra (No. 29), Virarājêndra I. (No. 30), Kulôttuṅga-Chôla I. (Nos. 31 and 32), Vikrama-Chôla (No. 33), Kulôttuṅga-Chôla II. (No. 34), Râjarâja II. (No. 35), Kulôttuṅga-Chôla III. (Nos. 36 and 37) and Râjarâja III. (Nos. 38 to 41).

In the Chôla inscriptions the name of the village is Mañimaṅgalam (Nos. 27, 28, 30 to 41) and, in Sanskrit verses, Ratnâgrahâra<sup>3</sup> (Nos. 27 and 40) or Ratnagrâma (No. 27). In the time of Rājakêsarivarman it was surnamed Lôkamahâdêvi-chaturvêdimangalam (No. 27), in that of Rājâdhirâja, Rājêndra and Virarājêndra I. Râjachûlâmani-chaturvêdimangalam (Nos. 28 to 30), and in that of the remaining kings Pândiyanai-irumadi-veṇ-kaṇḍa-Śôla-chaturvêdimangalam<sup>4</sup> (Nos. 31 to 36 and 38). In three inscriptions of the 18th year of Râjarâja III. we find the fresh surname Grâmasikhâmani-chaturvêdimangalam (Nos. 39 to 41). The village was included in Jayankonḍa-Chôla-maṇḍalam<sup>5</sup> (Nos. 28 to 30, 32 to 39, and 41). Down to the time of Virarājêndra I. it belonged to Mâgaṇûr-nâḍu<sup>6</sup> (Nos. 28 to 30), a subdivision of the district of Śêṅgâṭṭu-kôṭṭam<sup>7</sup> (Nos. 27 to 30). The later Chôla inscriptions assign it to Kuṇṇattûr-nâḍu<sup>8</sup> (Nos. 31 to 39 and 41), a subdivision of the district of Puliyûr-kôṭṭam<sup>9</sup> (Nos. 39 and 41), which was surnamed Kulôttuṅga-Chôla-vaḷanâḍu (Nos. 31 to 36, 38, 39 and 41) after Kulôttuṅga-Chôla I.

The ancient name of the Rājagôpâla-Perumâl temple was Śrîmad-Dvârâpati (Nos. 28 to 30) or Śrîmad-Dvârâpuridêva (No. 27), i.e. 'the lord of the prosperous city of Dvârâ,' the residence of Kṛiṣṇa in Gujarât. The Tamil equivalent of Śrîmad-Dvârâpati is Vanḍuvarâpati (Nos. 31 and 33 to 39). Other names of the temple were Śrî-Kâmak-kôḍi-Viṇṇagar<sup>10</sup> (Nos. 28 to 30), Puravuvari-Viṇṇagar (No. 32) and Tiruvâykkulam (Nos. 33 and 36).

<sup>1</sup> See above, Vol. I. p. 144 f. and Vol. II. p. 363, note 1.

<sup>2</sup> The ancient name of this temple was Tiruvâyappâḍi; see below, p. 84, note 5.

<sup>3</sup> *Ratna* is synonymous with *maṇi*, the first portion of the name Mañimaṅgalam.

<sup>4</sup> I.e. 'the Brâhmana settlement (called after) the Chôla who twice saw the back of (i.e. defeated) the Pândya.' Instead of *veṇ-kaṇḍa*, two inscriptions (Nos. 31 and 38) read *veṇ-konḍa*, and two others (Nos. 33 and 35) *mēṇ-kaṇḍa*.

<sup>5</sup> See above, p. 2 and note 3.

<sup>6</sup> Mâgaṇûr was a hamlet on the west of Mañimaṅgalam; see No. 27, text line 3, and No. 33, text line 21.

<sup>7</sup> Compare *Ep. Ind.* Vol. IV. p. 6, note 4. Śêṅgâḍu is a village in the Conjeeveram tâluka (No. 250 on the *Madras Survey Map*).

<sup>8</sup> Kuṇṇattûr is probably the modern Kuṇṇattûr, No. 248 on the *Madras Survey Map* of the Saidâpêt tâluka.

<sup>9</sup> Compare *Ep. Ind.* Vol. IV. p. 8, note 1. Puliyûr is a village close to Madras, No. 174 on the *Madras Survey Map* of the Saidâpêt tâluka.

<sup>10</sup> On *Viṇṇagar* or *Viṇṇagaram*, 'a Viṣṇu temple,' see *Ep. Ind.* Vol. V. p. 47, note 4.



## TRANSLATION.

(Line 1.) Hail ! Prosperity !

(Verse 1.) Resplendent is (*the village*) whose famous name is Ratnâgrahâra (*and which is*) an embodiment of the union of the two goddesses of learning and prosperity, able to remove distress, of lovely fame (*and*) an ocean of all gems—noble qualities.

(V. 2.) (*He*)<sup>1</sup> founded, for as long as the moon and the stars endure, a perpetual enjoyment (*bhôga*) of the god who resides in (*the temple of*) Śrīmad-Dvârâ in the *âgrahâra* of Ratna-grâma.

(Line 2.) In the 6th year (*of the reign*) of king Râjakêsarivarman, we, the great assembly of Manimaṅgalam, *alias* Lôkamahâdêvi-chaturvêdimāṅgalam, (*in the district*) of Śēṅgâṭṭu-kôṭṭam, sold (*the following*) land to (*the temple of*) Śrīmad-Dvârâ-puridêva in our village.

(L. 3.) Two thousand *kulî*, enclosed within the following four boundaries:—(*The eastern boundary is*) to the west of the boundary of Mâgaṇûr, a hamlet on the west (*of our village*); (*the southern boundary is*) to the north of the bank of the *Periyaputtêri* (tank); the western boundary (*is*) to the east of the *Kalichechāṅgāl* (channel);<sup>2</sup> and the northern boundary (*is*) to the south of the boundary of Kuḷattûr.

(L. 4.) Two thousand *kulî* of land below the *Puttêri* (tank) at (?) Pêṛûr, a hamlet on the south (*of our village*), enclosed within the following four boundaries:—The eastern boundary (*is*) to the west of Kudumbidupâdagam; the southern boundary (*is*) to the north of the *Mappikkûl* (channel); the western boundary (*is*) to the east of the boundary of Amappâ[kka]m; and the northern boundary (*is*) to the south of the bank of the tank.

(L. 5.) Altogether four thousand *kulî* were given, for as long as the moon and the sun exist (*and*) free of taxes, by us, the great assembly.

(L. 6.) On this land we shall not be entitled to claim any taxes, . . . . forced labour (*veḷḷi*), *veḷi* and *kāṇam*.<sup>3</sup>

(L. 7.) We, the great assembly, agree that each of those who claim (*them*) shall pay a fine<sup>4</sup> of twenty-five *kalañju* of gold.

(L. 10.) (*This charity is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

NO. 28.—ON THE NORTH AND WEST WALLS OF THE SHRINE IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 29th year of Râjakêsarivarman, *alias* Râjâdhirâjadêva, surnamed Jayan̄koṇḍa-Chôḷa (L. 7).<sup>5</sup> It opens with a panegyrical account of the king's deeds. The text of this passage has been settled by comparison with the corresponding introductions of three other inscriptions, *viz.*—

1. Tk.= an inscription of the 29th year in the Śvêtâranyêśvara temple at Tiruven-kâḍu in the Tanjore district (No. 114 of 1896).

<sup>1</sup> The name of the donor is not stated.

<sup>2</sup> From this channel is probably derived the name of the modern village of Kariśāṅgāl (No. 319 on the *Madras Survey Map* of the Conjeeveram tāluka), south of Manimaṅgalam.

<sup>3</sup> Compare above, No. 12, text line 8.

<sup>4</sup> The verb *maṇḍu*, which occurs also in Vol. I. Nos. 82 and 83, evidently means 'to pay a fine;' compare above, p. 38, note 5.

<sup>5</sup> On this title see above, Vol. II. p. 312 f.

2. Tr.= an inscription of the 31st year in the Âdhipurîśvara temple at Tiruvorriyûr near Madras (No. 107 of 1892).

3. Tai.= an inscription of the 32nd year in the Pañchanadêśvara temple at Tiruvaiyâru near Tanjore (No. 221 of 1894).

Among the achievements of Râjâdhirâja the subjoined inscription mentions that he "destroyed the palace of the Chalukya king in the city of Kampili" (l. 6). As I have said before,<sup>1</sup> this statement enables us to identify Râjâdhirâja with the king who, according to the *Kalingattu-Parani* (viii. 26), "planted a pillar of victory at Kampili," and to place his reign immediately after that of Râjêndra-Chôla I. and before that of Parakêśarivarman, *alias* Râjêndradêva. Râjêndra-Chôla I. ascended the throne in A.D. 1001-2 and reigned until at least A.D. 1032.<sup>2</sup> An inscription at Miṇḍigal proves that Râjâdhirâja's anointment to the throne took place in A.D. 1018.<sup>3</sup> This would be about the 17th year of the reign of his predecessor Râjêndra-Chôla I. Consequently, Râjâdhirâja appears to have been the co-regent of the latter and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscriptions which have been discovered so far are all dated in the later years of his reign, *viz.* between the 26th and 32nd years.

The introduction of the subjoined inscription states that Râjâdhirâja appointed seven of his relatives to be governors over the Chêra, Chalukya, Pâṇḍya and Gaṅga countries, the island of Ceylon, the Pallava country, and Kanyakubja (l. 1). This statement is evidently exaggerated, at least as far as it refers to the Chalukya dominions and Kanyakubja.<sup>4</sup> Next are mentioned three Pâṇḍya kings (l. 1f.). The first of them, Mânâbharaya, was decapitated; the second, Vîra-Kêraḷa, was trampled down by an elephant; and the third, Sundara-Pâṇḍya, was expelled to Mullaiyûr. Further, Râjâdhirâja killed an unnamed king of Vêṇâḍu, *i.e.* Travancore, and three princes of Irâmaguḍam (?). Having routed the Chêra king, he followed the example of his ancestor Râjarâja I. in destroying the ships at Kândaḷûr-Śâlai<sup>5</sup> (l. 2f.).

Then followed a victorious war against Âhavamalla, Vikki, Vijayâditya and Śâṅgamayan, which was led by a general named Kêvudaṇ, and in the course of which two of Âhavamalla's officers, named Gaṇḍappayan and Gaṅgâdhara, were killed and the city of Kollippâkkai<sup>6</sup> was set on fire (l. 3f.). Kollippâkkai or, in Kanarese, Kollipâke was included in the territory of the Western Châlukyas,<sup>7</sup> and Âhavamalla, Vikki and Vijayâditya are identical with the Western Châlukya king Âhavamalla-Sômêśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramâditya VI. (A.D. 1055-56 and 1076 to 1126) and Vishṇuvardhana-Vijayâditya (A.D. 1064 to 1074).

The next of Râjâdhirâja's expeditions cost their crowns to four kings of Ceylon, *viz.* Vikramabâhu, Vikrama-Pâṇḍya, Vîra-Śâlâmêgaṇ, and Śrîvallabha Madanarâja (l. 4f.). The second of these is said to have ruled over the southern Tamil country before taking possession of Ceylon, the third to have originally ruled over Kanyakubja,

<sup>1</sup> Above, p. 32, and *Ind. Ant.* Vol. XXII. p. 142, note 5.

<sup>2</sup> *Ep. Ind.* Vol. IV. p. 266.

<sup>3</sup> *Ibid.* p. 216.

<sup>4</sup> Râjâdhirâja's claim to the conquest of Kanyakubja seems to rest on the fact that he killed a king of Ceylon, who was a native of Kanyakubja; see p. 56 below.

<sup>5</sup> Compare above, Vol. II. p. 241, note 1.

<sup>6</sup> The same place had been taken by Râjêndra-Chôla I.; see above, Vol. I. p. 96, and Vol. II. p. 108.

<sup>7</sup> See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 437.

<sup>8</sup> *Ibid.* p. 428, Table.

According to Professor Kiellhorn's calculation,<sup>7</sup> the date of this inscription (l. 7 f.) corresponds to Wednesday, the 3rd December A.D. 1046. On this day the villagers made over to the temple 2,200 *kuli* of land and received in exchange 100 *kāśu* from the temple treasury.

TEXT.

1 — புலவர் புரி — தி[ங்]கனொத்தரு த[ன்]றொங்கல்வெண்குடைகிழ்<sup>8</sup> நிலமக-  
லாலிய மலர்மி<sup>9</sup> [க]ட்புணர்நு செங்கொலொச்சி[க்]கரு[ங்க]லி கடிது தன் சிறிய-  
[த]ரணையு<sup>10</sup> கி<sup>11</sup>ருத்தமயனு<sup>12</sup>குறிகொள் தன்னிளங்கொக்களையும் நெறியுணர் தன் தி-  
ரு<sup>13</sup>பு<sup>14</sup>தகல்வா<sup>15</sup>யு<sup>16</sup>யு<sup>17</sup>யு<sup>18</sup>யு<sup>19</sup>யு<sup>20</sup>யு<sup>21</sup>யு<sup>22</sup>யு<sup>23</sup>யு<sup>24</sup>யு<sup>25</sup>யு<sup>26</sup>யு<sup>27</sup>யு<sup>28</sup>யு<sup>29</sup>யு<sup>30</sup>யு<sup>31</sup>யு<sup>32</sup>யு<sup>33</sup>யு<sup>34</sup>யு<sup>35</sup>யு<sup>36</sup>யு<sup>37</sup>யு<sup>38</sup>யு<sup>39</sup>யு<sup>40</sup>யு<sup>41</sup>யு<sup>42</sup>யு<sup>43</sup>யு<sup>44</sup>யு<sup>45</sup>யு<sup>46</sup>யு<sup>47</sup>யு<sup>48</sup>யு<sup>49</sup>யு<sup>50</sup>யு<sup>51</sup>யு<sup>52</sup>யு<sup>53</sup>யு<sup>54</sup>யு<sup>55</sup>யு<sup>56</sup>யு<sup>57</sup>யு<sup>58</sup>யு<sup>59</sup>யு<sup>60</sup>யு<sup>61</sup>யு<sup>62</sup>யு<sup>63</sup>யு<sup>64</sup>யு<sup>65</sup>யு<sup>66</sup>யு<sup>67</sup>யு<sup>68</sup>யு<sup>69</sup>யு<sup>70</sup>யு<sup>71</sup>யு<sup>72</sup>யு<sup>73</sup>யு<sup>74</sup>யு<sup>75</sup>யு<sup>76</sup>யு<sup>77</sup>யு<sup>78</sup>யு<sup>79</sup>யு<sup>80</sup>யு<sup>81</sup>யு<sup>82</sup>யு<sup>83</sup>யு<sup>84</sup>யு<sup>85</sup>யு<sup>86</sup>யு<sup>87</sup>யு<sup>88</sup>யு<sup>89</sup>யு<sup>90</sup>யு<sup>91</sup>யு<sup>92</sup>யு<sup>93</sup>யு<sup>94</sup>யு<sup>95</sup>யு<sup>96</sup>யு<sup>97</sup>யு<sup>98</sup>யு<sup>99</sup>யு<sup>100</sup>யு<sup>101</sup>யு<sup>102</sup>யு<sup>103</sup>யு<sup>104</sup>யு<sup>105</sup>யு<sup>106</sup>யு<sup>107</sup>யு<sup>108</sup>யு<sup>109</sup>யு<sup>110</sup>யு<sup>111</sup>யு<sup>112</sup>யு<sup>113</sup>யு<sup>114</sup>யு<sup>115</sup>யு<sup>116</sup>யு<sup>117</sup>யு<sup>118</sup>யு<sup>119</sup>யு<sup>120</sup>யு<sup>121</sup>யு<sup>122</sup>யு<sup>123</sup>யு<sup>124</sup>யு<sup>125</sup>யு<sup>126</sup>யு<sup>127</sup>யு<sup>128</sup>யு<sup>129</sup>யு<sup>130</sup>யு<sup>131</sup>யு<sup>132</sup>யு<sup>133</sup>யு<sup>134</sup>யு<sup>135</sup>யு<sup>136</sup>யு<sup>137</sup>யு<sup>138</sup>யு<sup>139</sup>யு<sup>140</sup>யு<sup>141</sup>யு<sup>142</sup>யு<sup>143</sup>யு<sup>144</sup>யு<sup>145</sup>யு<sup>146</sup>யு<sup>147</sup>யு<sup>148</sup>யு<sup>149</sup>யு<sup>150</sup>யு<sup>151</sup>யு<sup>152</sup>யு<sup>153</sup>யு<sup>154</sup>யு<sup>155</sup>யு<sup>156</sup>யு<sup>157</sup>யு<sup>158</sup>யு<sup>159</sup>யு<sup>160</sup>யு<sup>161</sup>யு<sup>162</sup>யு<sup>163</sup>யு<sup>164</sup>யு<sup>165</sup>யு<sup>166</sup>யு<sup>167</sup>யு<sup>168</sup>யு<sup>169</sup>யு<sup>170</sup>யு<sup>171</sup>யு<sup>172</sup>யு<sup>173</sup>யு<sup>174</sup>யு<sup>175</sup>யு<sup>176</sup>யு<sup>177</sup>யு<sup>178</sup>யு<sup>179</sup>யு<sup>180</sup>யு<sup>181</sup>யு<sup>182</sup>யு<sup>183</sup>யு<sup>184</sup>யு<sup>185</sup>யு<sup>186</sup>யு<sup>187</sup>யு<sup>188</sup>யு<sup>189</sup>யு<sup>190</sup>யு<sup>191</sup>யு<sup>192</sup>யு<sup>193</sup>யு<sup>194</sup>யு<sup>195</sup>யு<sup>196</sup>யு<sup>197</sup>யு<sup>198</sup>யு<sup>199</sup>யு<sup>200</sup>யு<sup>201</sup>யு<sup>202</sup>யு<sup>203</sup>யு<sup>204</sup>யு<sup>205</sup>யு<sup>206</sup>யு<sup>207</sup>யு<sup>208</sup>யு<sup>209</sup>யு<sup>210</sup>யு<sup>211</sup>யு<sup>212</sup>யு<sup>213</sup>யு<sup>214</sup>யு<sup>215</sup>யு<sup>216</sup>யு<sup>217</sup>யு<sup>218</sup>யு<sup>219</sup>யு<sup>220</sup>யு<sup>221</sup>யு<sup>222</sup>யு<sup>223</sup>யு<sup>224</sup>யு<sup>225</sup>யு<sup>226</sup>யு<sup>227</sup>யு<sup>228</sup>யு<sup>229</sup>யு<sup>230</sup>யு<sup>231</sup>யு<sup>232</sup>யு<sup>233</sup>யு<sup>234</sup>யு<sup>235</sup>யு<sup>236</sup>யு<sup>237</sup>யு<sup>238</sup>யு<sup>239</sup>யு<sup>240</sup>யு<sup>241</sup>யு<sup>242</sup>யு<sup>243</sup>யு<sup>244</sup>யு<sup>245</sup>யு<sup>246</sup>யு<sup>247</sup>யு<sup>248</sup>யு<sup>249</sup>யு<sup>250</sup>யு<sup>251</sup>யு<sup>252</sup>யு<sup>253</sup>யு<sup>254</sup>யு<sup>255</sup>யு<sup>256</sup>யு<sup>257</sup>யு<sup>258</sup>யு<sup>259</sup>யு<sup>260</sup>யு<sup>261</sup>யு<sup>262</sup>யு<sup>263</sup>யு<sup>264</sup>யு<sup>265</sup>யு<sup>266</sup>யு<sup>267</sup>யு<sup>268</sup>யு<sup>269</sup>யு<sup>270</sup>யு<sup>271</sup>யு<sup>272</sup>யு<sup>273</sup>யு<sup>274</sup>யு<sup>275</sup>யு<sup>276</sup>யு<sup>277</sup>யு<sup>278</sup>யு<sup>279</sup>யு<sup>280</sup>யு<sup>281</sup>யு<sup>282</sup>யு<sup>283</sup>யு<sup>284</sup>யு<sup>285</sup>யு<sup>286</sup>யு<sup>287</sup>யு<sup>288</sup>யு<sup>289</sup>யு<sup>290</sup>யு<sup>291</sup>யு<sup>292</sup>யு<sup>293</sup>யு<sup>294</sup>யு<sup>295</sup>யு<sup>296</sup>யு<sup>297</sup>யு<sup>298</sup>யு<sup>299</sup>யு<sup>300</sup>யு<sup>301</sup>யு<sup>302</sup>யு<sup>303</sup>யு<sup>304</sup>யு<sup>305</sup>யு<sup>306</sup>யு<sup>307</sup>யு<sup>308</sup>யு<sup>309</sup>யு<sup>310</sup>யு<sup>311</sup>யு<sup>312</sup>யு<sup>313</sup>யு<sup>314</sup>யு<sup>315</sup>யு<sup>316</sup>யு<sup>317</sup>யு<sup>318</sup>யு<sup>319</sup>யு<sup>320</sup>யு<sup>321</sup>யு<sup>322</sup>யு<sup>323</sup>யு<sup>324</sup>யு<sup>325</sup>யு<sup>326</sup>யு<sup>327</sup>யு<sup>328</sup>யு<sup>329</sup>யு<sup>330</sup>யு<sup>331</sup>யு<sup>332</sup>யு<sup>333</sup>யு<sup>334</sup>யு<sup>335</sup>யு<sup>336</sup>யு<sup>337</sup>யு<sup>338</sup>யு<sup>339</sup>யு<sup>340</sup>யு<sup>341</sup>யு<sup>342</sup>யு<sup>343</sup>யு<sup>344</sup>யு<sup>345</sup>யு<sup>346</sup>யு<sup>347</sup>யு<sup>348</sup>யு<sup>349</sup>யு<sup>350</sup>யு<sup>351</sup>யு<sup>352</sup>யு<sup>353</sup>யு<sup>354</sup>யு<sup>355</sup>யு<sup>356</sup>யு<sup>357</sup>யு<sup>358</sup>யு<sup>359</sup>யு<sup>360</sup>யு<sup>361</sup>யு<sup>362</sup>யு<sup>363</sup>யு<sup>364</sup>யு<sup>365</sup>யு<sup>366</sup>யு<sup>367</sup>யு<sup>368</sup>யு<sup>369</sup>யு<sup>370</sup>யு<sup>371</sup>யு<sup>372</sup>யு<sup>373</sup>யு<sup>374</sup>யு<sup>375</sup>யு<sup>376</sup>யு

<sup>a</sup> Wijesinha's *Translation*, p. 91 f.

<sup>1</sup> See below, p. 56, note 6.

<sup>2</sup> Two princes of the name Sirivallabha, who belong to a later period, are mentioned in chapters lix. ff. of

the Mahāraṇa. p. 454

<sup>5</sup> *Ibid.* p. 441.

<sup>4</sup> See Dr. Fleet's *Konaras Dynasties*, second edition, p. 454.

\* Read க்கீழ்,

\* *Ibid.*, note 5, and p. 443.

<sup>1</sup> *Exp. Ind.* Vol. IV. p. 217, No. 14.

\* Tk., Tr. and Tai. read தானையையும் திருத்தமையையும்.

\* Tk., Tr. and Tai. read தாணையையும் திருத்தமையனையும். " The same inscriptions read வல்லவன்.

<sup>20</sup> The same inscriptions read குன் தெழில்.

" The same inscriptions read **બલ્લબન**.

<sup>13</sup> Read *Ex. 100*.

- கங்கிலங்கையற்[தி]றைவன்<sup>1</sup> <sup>2</sup> புலங்கழற்ப[ல்]வவன் க[ன்]னகுச்சியர் கா[வ]லநெனப்-  
பொன்ன[ணி]ச்சுடர்மணிமகுட[ஞ்\*]சூட்டிப்பட[ர்]புகழ[ா]ங்கவர்க்கவர் நாடளி<sup>3</sup> பாங்-  
குறு தென்ன<sup>4</sup> மு[வ]ருள்<sup>5</sup> மாநாபரணன் பொன்முடிஆநாப்பருமணி-  
2 ப்பசுணலை பெ[ர]ருகளத்தரினா<sup>6</sup> வாளவியகழல்<sup>7</sup> விரகொளனை முனைவயிற்பிடி-  
த்து<sup>8</sup> தனதிவா[ர]ணக்கத்தக்களிற்று[னு]தைப்பித்த[ரு]ளி அகம்பெரும்புகழ்ச்சு[ர]-  
பாண்டியன் கொற்றவெண்குடைய[ங்]<sup>9</sup> கற்[ரை\*]ம[ற]வெண்கவரியும் சிங்காதனமும்  
வெங்களத்திழனு தன் முடி விழித்தலை விரித்தடி தளர்நாடத்தொல்லை  
முல்லை[பூ]ர்த்துர[த்]தி ஓல்கலில் வெணுட்டனாசை செனாட்டொ[ல்க] மெவுபுக-  
ழிராமகுடமுவர்<sup>10</sup> கெட முனினு<sup>11</sup> விடல்கெ[ழு] வில்லவ[ன்] குட[ர்]மடிக்கொ-  
ண்டு தன்ன-  
3 6 விட்டொடிக்கா[டு] <sup>12</sup> பு[க்]கொளிப்ப வஞ்சியம்புதுமலர் மலைநாங்கெஞ்சலில்  
வெலைகெழு<sup>13</sup> காணருர்சாலை கலமறுத்தாஹ[வ]மல்லனுமஞ்ச கெவுதன் ருங்க[ரு]ம்  
படையாலா[ங்க]வன்<sup>14</sup> நையி[ற்]கண்டப்பயனுங்கங்காதரனும் வண்டமர் களிற்றொடு  
மடியத்தி[ன்]டிமல் விருதரை<sup>15</sup> விக்கியும் விசையாதித்தனுங்கரு[மு]ரட்சாங்கமய-  
னுமு[த்]வி[ன்]ர்<sup>16</sup> ஸமரபிருவொத்துடைய [வி]ரிசுடர்ப்பொன்னெடையங்கரிப்புரவி-  
யெ[ர]டும் பிடித்து த[ன்]னாடையிற்ஜயங்கொ-  
4 ண்டொன்[ன]ர் கொள்ளி[ப்]பாக்கை உள்ளொரி மடுப்பித்தொருதனித்தண்டாற்பொரு-  
கடலிலங்கையர் கொ[ம]ரான் விக்கிரமவாஹ[வி]ன் மகுட முமுன்மனக்கு[ஸ]டபூ<sup>17</sup>  
<sup>18</sup> தெண்டமிழ்மண்டலமுழுவதுமிழந்தெழ்கடவிழம்<sup>19</sup> புக்கவிலங்கெசு[ர\*]நாகிய விக்கிர-  
மபாண்டிய[ன்] பரும[ணி]மகுடமும் காண்டகு தன்னநாகிய கன்னகுச்சியினுமார்-  
கலியிழ[ஞ்\*]சிரிதென்மெண்ணி<sup>20</sup> உளங்கொள் தன்னாடு தன்னுறவொடு[ம்] புரு-  
[னு] விளங்குமுடி கவித்த<sup>21</sup> விரசலாமெகன் பொ-  
5 ருகளத்தஞ்சி தன் கார்க்களிழிது<sup>22</sup> கவ்வையிறனடிக்காதலியொடு[ன்] தன்னையையப்-  
பிடித்து தாயை முக்கரிய<sup>23</sup> ஆங்கவமானம் நீங்குதற்காக பிடிடும்<sup>24</sup> [வ]னு  
விட்டொழில்<sup>25</sup> புரி[னு] <sup>26</sup> வெங்களத்துலர்சுவச்சிங்களத்தரைசன் பொன்னணிமுடி-  
யுங்கன்னரன்வழி வனுரை<sup>27</sup> <sup>28</sup> கொ[ள]விழத்தரைசநாகிய <sup>29</sup> சிர்வல்லவ<sup>30</sup> மதன-  
ராஜன்<sup>31</sup> மெல்லொளித்தடமணிமுடிபுங்கொண்டு வடபுல[த்\*]திருகாலாவதும் பொ-  
ருபடை நடாத்தி கண்டர்தினகரன் நாரணன் கணவ[தி]  
6 வண்டலர்தெரியல்<sup>32</sup> மதிசுதனமெ[னை]ப்பலவ[ரை]யரை மு[னை]வயிற்றுரத்தி வம்ப-  
லர்தருபொழில் கம்பிவி[ந]கருள் சளுக்கியர் மாளிகை<sup>33</sup> தகப்பித்திளகதமில்<sup>34</sup>

<sup>1</sup> Tr. and Tai. read இலங்கையர்க்கிறைவன்.

<sup>2</sup> Read பொலங்.

<sup>4</sup> Tk. and Tai. read தென்னவர்.

<sup>6</sup> Tk., Tr. and Tai. read வாரளவிய.

<sup>8</sup> Tk. and Tai. read தனத்தி.

<sup>11</sup> Tk. reads மிடல்.

<sup>13</sup> Read காந்தனார்.

<sup>15</sup> Tk. and Tai. have விரிதர்; read perhaps விருதர்.

<sup>16</sup> Read சமரபீரு.

<sup>18</sup> Tk., Tr. and Tai. read தென்றமிழ்.

<sup>20</sup> Read வீழஞ்சீரி.

<sup>22</sup> Tk. reads கவ்வையுற்றொடி.

<sup>24</sup> Tk. and Tai. read மீட்டு, and Tr. மீண்டும் (i.e. மீண்டும்).

<sup>26</sup> Tk. and Tai. read வாட்டொழிலுழனு. <sup>28</sup> Tk., Tr. and Tai. read துலக.

<sup>27</sup> Read perhaps வந்துறை.

<sup>29</sup> Read சீர்.

<sup>31</sup> Tk. and Tai. read எல்லொளி.

<sup>33</sup> Tk. and Tai. read தகர்ப்பி.

<sup>3</sup> Tk. and Tai. read நாடருளி.

<sup>5</sup> Read மூவருள்.

<sup>7</sup> Read வீர.

<sup>9</sup> Read குடையுங்.

<sup>10</sup> Read மூவர்.

<sup>12</sup> The first of புக்கு is entered below the line.

<sup>14</sup> Tk. and Tai. read செனையுட்.

<sup>17</sup> Tr. reads குடை[ன].

<sup>19</sup> Read லீழம்.

<sup>21</sup> Read வீர.

<sup>23</sup> Read மூக்கரிய.

<sup>25</sup> Tk., Tr. and Tai. read துலக.

<sup>27</sup> Tk. and Tr. read கொளீழ.

<sup>29</sup> Tk., Tr. and Tai. read வல்லவன்.

<sup>32</sup> Tr. reads ம[தி]சுத[ன]மெ[னை].

<sup>34</sup> Tk., Tr. and Tai. read எக்கமில்.



- வினாவர்<sup>1</sup> மினாவர்<sup>2</sup> பெழஞவர்<sup>3</sup> சளுக்கியர் வல்லவர் கௌசலர் வங்கணர் கொங்-  
கணர்<sup>4</sup> மாரார்<sup>5</sup> முப்பலர்<sup>6</sup> சிங்களர் பங்களர் அகிரார்<sup>7</sup> முதலியவரைசரிடு  
புலவராய, மலலொன்றவ[ரி]ள் கூறு கொள் பொருள்களுமுகனு நா[ன்]மறைய-  
வர் முதல கொ[ள்]க்குமி[த்]து வினலொகத்து விள-
- 7 [ம்]த மர உதநி<sup>8</sup> நிலை மமெதஞ்செய்தகாச<sup>9</sup> விற்றிருக ஜயங்கெ[ள்]ண்டசொழனு-  
யார்<sup>10</sup> பெறும[ம்]பு<sup>11</sup> கொவராஜகெயரிவநரா[ன்] உடையார் ஸ்ரீராஜாயிராஜதெவற்கு  
யாராடு மகா<sup>12</sup> அலகு ஜயங்கொண்டசொழம[ண்\*]டலத்து<sup>13</sup> செங்காட்டுக்கொட்-  
பத்து<sup>14</sup> மரபலகாட்டு மணிமங்கலமாக ராஜகுலாமணிச்சதுவெ[ள்]கிமங்கலத்து  
தெய்வ[ள்] மொம் மெ[ம்\*]முர்<sup>15</sup> ஸ்ரீவஸுனத்தெ யநாயற்று வ-வெ[ள்]-  
வாழ[ள்] கைபு<sup>16</sup> புதன்கிழமையும் பெற்ற திரு(டு)-
- 8 பொன்னத்தவர்க்குட்டி<sup>17</sup> சதுரவதக்கடி யிருது பணிப்பணியால் பணித்த இவ்வர்<sup>18</sup>  
மு[ள்\*] மரபகமான ஸ்ரீகாமக்கொடிவிண்ணகர் ஆழ்வாரர்கு<sup>19</sup> திருவமுதக்கும்  
மரபுதவ<sup>20</sup> மரபுதக்கும் இத்தெவர் பண்டாரத்தெ நூறு காச பொலிசைக்கு  
கொண்ட திரு[ள்]கா[ள்] நூற்றாலும் வக பொலிசைக்கு இறைகரத்தூட்டாக<sup>21</sup>  
இவையழிச்சிருந்த நிலமாவது [!]\* பெருநல்வதிக்கு வடக்கு பாதிரிக்கழனி  
மே-
- 9 லைக்காலுக்கு<sup>22</sup> கிழக்கு வினேநிலங்குழி முன்னாறும் பாதிரிக்கழனி ந[டு]விற்கா-  
லுக்கு<sup>23</sup> (வா[ள்]ம[ள்]ரு வினேநிலங்குழி இருநா[று]ம் பெரு[ந]ல்வதிக்கு தெற்கு  
ஆனேமிட்டம் மனையறுவாய்க்காலுக்கு<sup>24</sup> கிழக்கு வினேநிலங்குழி நூற்றெண்ப-  
கும்<sup>25</sup> ஆனே-
- 10 மொடிய<sup>26</sup> மரபலகாத்தொட்டு<sup>27</sup>டக்காலுக்கு மேற்கு வினேநிலங்குழி நானாறும்  
தொடாறும் மரபலகா வினேநிலங்குழி இரு[நா]றும்<sup>28</sup> தெதி[ய]ம[ர]த்தின் மெ-  
லைக்காலுக்கு<sup>29</sup> வா[ள்]ம[ள்]ரு வினேநிலங்குழி முன்னாறும் சுண்டிலெரிவதிக்க<sup>30</sup> கிழக்கு  
வினேநில-
- 11 க்குழி மரபலகா பாவெதுறைவாய்க்காலுக்கு வடக்கு [தி]ருவையொத்திதெவர்  
கலம<sup>31</sup> இவ்வா[ள்]ம[ள்]ரு<sup>32</sup> கிழக்கு தடி[யிரண்[டி]நால் குழி இருநா-  
றும் ஆகத்தெவர்<sup>33</sup> நிலங்குழி இரண்டாயிரத்திருநா[று]ம் இறைகரத்தூட்டாக ஸஜி-<sup>34</sup>
- 12 ராதகத்தெவர்<sup>35</sup> கற்பதாக திருவமுதக்கும் சுஜி[ள்]நாவொத்துக்கும் இறையிழிச்சி  
மாவொடுவெ செயது குத்தொம் [!]\*

## TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of the earth was beaming under his fringed white parasol, which resembled the moon in beauty, (*the king*) wedded the goddess of fortune, wielded the sceptre, and destroyed the dark Kali (*age*).

(*He*) bestowed crowns of brilliant jewels, adorned with gold, on his father's younger brother, (*his*) glorious elder brother, his distinguished younger brothers,<sup>18</sup> and his royal sons who knew the (*right*) path, (*along with the titles*) 'Vāṇavan'<sup>19</sup> of great beauty, 'Vallavan',<sup>20</sup> 'Minavan',<sup>21</sup> 'Gaṅgan', 'the king of the people of Lankā,' 'Pallavan (*who*

<sup>1</sup> Read வினாவர்.<sup>2</sup> The last *v* is entered above the following மு.<sup>3</sup> The syllables சொழம are entered below the line.<sup>4</sup> Read மகா.<sup>5</sup> Read ஆயார்க்கு.<sup>6</sup> Read தத்த.<sup>7</sup> Read சந்திராதித்த.<sup>8</sup> I.e. 'the Chēra king.'<sup>9</sup> I.e. 'the Pāṇḍya king.'<sup>10</sup> Tr. and Tai. read ஐயணர்.<sup>11</sup> Read வீற்றி.<sup>12</sup> Read தீதையும.<sup>13</sup> Read தூட்டாக.<sup>14</sup> Read தெத்தி (?).<sup>15</sup> Literally, 'young princes.'<sup>16</sup> This is a title of the Chalukya kings.<sup>17</sup> Read கொவி.<sup>18</sup> Read மாகணார்.<sup>19</sup> Read இவ்வர்.<sup>20</sup> Read வாய்க்காலுக்கு.<sup>21</sup> Read வதிக்கு.



wears) golden ankle-rings, ' (and) 'the protector of the people of Kanyakuchchi (Kanyakubja), ' and granted to these (relatives) of great renown the dominions of those (hostile kings).<sup>1</sup>

Among the three allied kings of the South (i.e. Pāṇḍyas),— (he) cut off on a battle-field the beautiful head of Mānābharaṇa, (which was adorned with) large jewels (and) which was inseparable from the golden crown;<sup>2</sup> seized in a battle Vira-Kēraṇa whose ankle-rings were wide,<sup>3</sup> and was pleased to get him trampled down by his furious elephant Attivāraṇa;<sup>4</sup> and drove to the ancient Mullaīyūr Sundara-Pāṇḍiyaṇ of endless great fame, who lost in a hot battle the royal white parasol, the bunches (of hairs) of the white yak, and the throne, and who ran away,— his crown dropping down, (his) hair being dishevelled, and (his) feet getting tired.

(L. 2.) (He) sent the undaunted king of Vēṇāḍu to the country of heaven and destroyed in anger the three (princes) of the famous Irāmagaḍam.

While the strong Villavaṇ (i.e. Chēra) was attacked by pains in the bowels, fled from his country and hid himself in the jungle, (the Chōla king) destroyed (his) ships (at) Kānda-lūr-Śālai on the never decreasing ocean as (easily as he) would have put on a beautiful fresh flower of the raṇji (tree).

(L. 3.) When even Âhavamallaṇ became afraid; when Gaṇḍappayaṇ and Gaṅgā-dharaṇ, (who belonged) to his army, fell along with (their) elephants (whose temples) swarmed with bees, (in a battle) with the irresistible army of Kēvudaṇ; (and) when the (two) warriors of great courage— Vikki and Vijayādityaṇ, Śāṅgamayaṇ of great strength, and others retreated like cowards,— (the Chōla king) seized (them) along with gold of great splendour and with horses, elephants and steeds, achieved victory in his garment,<sup>5</sup> and caused the centre of Kollippākkai, (a city) of the enemies, to be consumed by fire.

(L. 4.) With a single unequalled army (he) took the crown of Vikramabāhu, the king of the people of Laṅkā on the tempestuous ocean; the crown of large jewels, (belonging to) the lord of Laṅkā, Vikrama-Pāṇḍiyaṇ, who, having lost the whole of the southern Tamiḷ country which had previously belonged to him, had entered Îlam (surrounded by) the seven oceans; the beautiful golden crown of the king of Simhala, Vira-Śalamēgaṇ, who, believing that Îlam (surrounded by) the ocean was superior to the beautiful Kanyakuchchi (Kanyakubja) which belonged to him, had entered (the island) with his relatives and (those of) his countrymen who were willing (to go with him), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (the Chōla king) seized his elder sister along with (his) daughter<sup>6</sup> and cut off the nose of (his) mother, had returned in order to remove the disgrace (caused) thereby, and, having fought hard with the sword, had perished in a hot battle; and the extremely brilliant crown of large jewels, (belonging to) the king of Îlam, Śrīvallavaṇ (Śrīvallabha) Madanarājaṇ, who had come to Kaṇṇaraṇ (Kṛishṇa) and taken up (his) abode (with him).

<sup>1</sup> I.e. of the Chēra, Chalukya, &c.

<sup>2</sup> This seems to mean that the head, which had been cut off, was paraded with the crown on it.

<sup>3</sup> வாரி + அளவிய seems to mean 'of long measure.'

<sup>4</sup> I.e. 'the elephant among elephants,' or 'warding off elephants.' Compare *Ariadvāra*, the name of the elephant of the Pallava king Paramēśvaravarman I.; above, Vol. I. p. 154.

<sup>5</sup> This may perhaps mean that he did not undress and rest until he had caught and defeated his enemies.

<sup>6</sup> Or 'wife.' *Kēdali* means both.

(L. 5.) Having led for the second time a warlike army into the northern region, (*the Chôla king*) defeated in battle Gaṇḍar-Dinakaraṇ,<sup>1</sup> Nâraṇaṇ (Nârâyaṇa), Kaṇavadi (Gaṇapati), Maḍisûḍaṇaṇ (Madhusûdana), (*who wore*) a garland of flowers (*surrounded by*) bees, and many other kings, and caused to be destroyed the palace of the Śaḷukkiyar<sup>2</sup> in the city of Kampili, whose gardens diffuse fragrance.

(L. 6.) The tribute paid without remissions by the Villavar (Chêra), Mîṇavar (Pāṇḍya), Vêḷakular,<sup>3</sup> Śaḷukkiyar (Chalukya), Vallavar,<sup>4</sup> Kauśalar (Kôsala), Vaṅgaṇar,<sup>5</sup> Koṅgaṇar (Koṅkaṇa), Śindurar,<sup>6</sup> Aiyaṇar, Śingalar (Simhala), Paṅgalar,<sup>7</sup> Andirar (Andhra) and other kings, and the riches collected (*as*) the sixth share (*of the produce*) of the earth (*he*) had measured out, and gladly gave away, to those (*versed in*) the four Vêdas (*i.e.* to the Brâhmanas). In order to be famed in the whole world, (*he*) followed the path of Manu and performed the horse-sacrifice.

(L. 7.) In the 29th year (*of the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrî-Râjâdhiraḷadêva, who was seated on the royal (*throne and who had obtained*) very great fame (*under the name*) Jayaṅkoṇḍa-Śôḷaṇ,—we, the great assembly of Maṇimaṅgalam, *alias* Râjaśôḷamaṇi-chaturvêdimāṅgalam, in Mâgaṇûr-nâḍu, (*a subdivision*) of Śôṅgattû-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly,<sup>8</sup> in the *Brahmasthanâ*<sup>9</sup> in our village on the day of *Śravana*, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of *Dhanus*, ordered (*as follows*).

(L. 8.) Having received on interest one hundred *kâṣu* from the treasury (*of the temple*) of Śrîmad-Dvârapati, *alias* Śrî-Kâmakkôḍi-Viṇṇagar-Âḷvâr in this village, (*we*) gave, against the interest accruing from these one hundred *kâṣu*, for (*providing*) the offerings and the expenses of the worship of this god, the following land as temple land, with the enjoyment of revenue and taxes,<sup>10</sup> (*and*) having exempted (*it*) from taxes. Three hundred *kulî* of cultivated land to the north of (the road called) *Perunalvadi* (*and*) to the east of the channel above the 'Bignonia field' (*Pâḍiri-kalaṇi*); two hundred *kulî* of cultivated land to the west of the channel in the middle of the 'Bignonia field'; one hundred and eighty *kulî* of cultivated land to the south of the *Perunalvadi* (road) (*and*) to the east of the *Maṇaiy-arudi* channel at (the hill called) *Âlaimêḍu*; four hundred *kulî* of cultivated land to the west of the channel of the temple garden at the *Âlaimêḍu* (hill); two hundred *kulî* of cultivated land to the east of this channel; three hundred *kulî* of cultivated land to the west of the channel on the west of the *tendi* tree (*Croton tiglium*); four hundred *kulî* of cultivated land to the

<sup>1</sup> *I.e.* 'the sun among heroes.' As *dinakara* and *âditya* are synonymous, Gaṇḍar-Dinakaraṇ is the same as Gaṇḍarâditya. This was the name of a Śilâhâra feudatory of Vikramâditya VI. and Sômesvara III.; see Dr. Fleet's *Kanarese Dynasties*, second edition, pp. 452, 456 and 547 f. But he cannot be meant here, as he flourished about 75 years after the present inscription.

<sup>2</sup> *I.e.* the Chalukya king.

<sup>3</sup> *I.e.* 'he of the elephant family.' Perhaps the Gaṅgas are meant; see *Ep. Ind.* Vol. IV. p. 177 and note 9.

<sup>4</sup> This is another name of the Chalukyas; see above, p. 55, note 20. Hence a better reading would be *Pallavar*.

<sup>5</sup> The king of Vaṅga (Bengal) is probably meant.

<sup>6</sup> This seems to refer to the king of Sindhu (Sindh).

<sup>7</sup> Probably the same as Paṅgâḷa (Bengal) and hence synonymous with Vaṅga; see note 5 above.

<sup>8</sup> *I.e.* 'all members being present.'

<sup>9</sup> The same term occurs in an inscription at Ukkal, p. 22 above.

<sup>10</sup> This appears to be the meaning of *irai-karatt-âṭṭu*.

east of the road to (the tank called) *Śundilēri*;<sup>1</sup> and two hundred *kulī*, equal to two *laḍi*, to the north of the *Pāvaiturai* channel (and) to the east of the two hundred and fifty *kulī* of land (of the temple) of Tiruvaṛiyōttidēvar;<sup>2</sup> altogether we gave, having engraved (this) on stone, two thousand and two hundred *kulī*<sup>3</sup> of land (to) the god, with the enjoyment of revenue and taxes, to last as long as the moon and the sun, for (providing) the offerings and the expenses of the worship, having exempted (it) from taxes.

No. 29.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE  
RAJAGOPALA-PERUMAL TEMPLE.

Above, Vol. II. p. 303, I noticed two inscriptions of the 4th year of the reign of Parakēsarivarman, *alias* Rājēndradēva. One of these is the subjoined inscription. It is dated on a week-day (l. 14 f.) which will probably admit of astronomical calculation as soon as a second, similarly dated record of the same reign may be discovered.<sup>4</sup> The text of the historical introduction has been settled with the help of two other inscriptions, *viz.*—

1. Tv. = an inscription of the 4th year in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district (No. 190 of 1894).

2. Tm. = an inscription of the 8th year in the Vaidyanātha temple at Tirumalavāḍi in the Trichinopoly district (No. 84 of 1895).

Like the inscriptions of his predecessor Rājādhirāja (p. 55 f. above) and those of his successor Virarājendra I. (p. 33 above), this inscription of Rājendra opens with a list of relatives on whom the king conferred certain titles (ll. 1 to 6). The recipients of these honours were a paternal uncle of the king, four younger brothers of his, six sons (?) and two grandsons (?).<sup>5</sup> The fifth of the sons—Muḍikoṇḍa-Chōḷa with the title Sundara-Chōḷa<sup>7</sup>—is perhaps identical with a prince of the same name and title, who is mentioned in the inscriptions of Rājendra's successor, Virarājendra I.<sup>8</sup>

Lines 6 to 12 give a detailed account of the battle of Koppam, which is only briefly noticed in the hitherto published inscriptions of Rājendra.<sup>9</sup> His enemy Āhavamalla (-Sômēśvara I.) is here expressly called Śaḷukki, *i.e.* the Chalukya king (ll. 7, 9 and 10). The Chōḷa king invaded Raṭṭa-maṇḍalam and was met by Āhavamalla at Koppam. At first the advantage seems to have been on the side of the Chalukya king. Rājendra himself and his elephant were wounded by arrows, and the men who had mounted the elephant along with him were killed. But fresh troops were advanced and turned the fortune of the battle. Āhavamalla fled, and several of his officers fell. Among these the inscription mentions a younger brother of the Chalukya king—Jayasimha,<sup>10</sup> Pulikēśin,<sup>11</sup> Daśapaṇṇan,<sup>12</sup>

<sup>1</sup> This name is derived from *śundil*, *Mimosa pudica*.

<sup>2</sup> This name means 'the god of the holy Ayōdhya' and apparently refers to a temple of Rāma.

<sup>3</sup> By adding up the preceding amounts, only 2,180 *kulī* are arrived at; perhaps 20 *kulī* were added for rounding.

<sup>4</sup> As the day of the year of the reign is mentioned besides the week-day, the calculation of the latter would also settle the very date of Rājendra's accession to the throne.

<sup>5</sup> See below, page 62, note 9.

<sup>6</sup> See below, p. 62, note 17.

<sup>7</sup> The second son of the king also had the name Muḍikoṇḍa-Chōḷa, but bore the title Vijayālaya.

<sup>8</sup> See p. 33 above.

<sup>9</sup> See above, p. 39, and Vol. II. p. 303.

<sup>10</sup> This prince is not mentioned in the Western Chālukya inscriptions.

<sup>11</sup> This chief was named after the two Chālukya kings of the same name.

<sup>12</sup> This chief was named after Daśavarman or Yaśovarman, the younger son of Taila II. Daśavarman is a vulgar form of Yaśovarman; compare *tuwardya* and *tuwarda* for *yuvardja*, *Ep. Ind.* Vol. IV. p. 180 and note 5.

Aśōkaiyaṇ, Âraiyaṇ, Moṭṭaiyaṇ and Nanṇi-Nuḷambaṇ,<sup>1</sup> and among those who took part in the flight, Vaṇṇiya-Rêvaṇ, Tuttaṇ and Kuṇḍamayaṇ. The first of these three chiefs is perhaps identical with the Haihaya *Mahāmaṇḍalêśvara* Rêvarasa, who is mentioned as a vassal of Sômêśvara I. in an inscription of A.D. 1054-55.<sup>2</sup> Among the spoil of the battle were many elephants, three of which are mentioned by name (l. 11), the banner of the boar, and two queens by name Śattiyaṇvai and Śâṅgappai (l. 12).

Finally, Rājendra despatched an army to Ceylon, where the Kalinga king Vīra-Śalāmēgaṇ was decapitated and the two sons of the Ceylon king Mânâbharanaṇ were taken prisoners. Another Vīra-Śalāmēgaṇ, who is stated to have migrated to Ceylon from Kanyakubja, had been killed by Rājendra's predecessor Rājâdhirāja.<sup>3</sup> The same Chôla king had decapitated another Mânâbharana, who was, however, a Pândya king and not a king of Ceylon.<sup>4</sup> The *Mahāvamsa* mentions two princes of the name Mânâbharana, and two others of the name Kittisirimēgha. Mânâbharana I.<sup>5</sup> and Kittisirimēgha I. were nephews and sons-in-law of the Ceylon king Vijayabâhu I. (chapter lix. verses 42 and 44). His queen Tilōkasundari was a princess of Kalinga (*ibid.* verse 29 f.).<sup>6</sup> Mânâbharanaṇ and Vīra-Śalāmēgaṇ in the subjoined inscription might correspond to Mânâbharana and Kittisirimēgha in the *Mahāvamsa*, and the reason why Vīra-Śalāmēgaṇ is styled a Kalinga king in the inscription might be the fact that his mother-in-law was a Kalinga princess according to the *Mahāvamsa*. On the other hand king Vijayabâhu I. is supposed to have reigned from A.D. 1065 to 1120, and Vikkamabâhu I., in whose time Mânâbharana I. and Kittisirimēgha I. usurped the government of Ceylon, from A.D. 1121 to 1142, while Rājendra and Vīrarājendra I. have to be accommodated between A.D. 1050 and 1070.<sup>7</sup> Consequently, Mânâbharanaṇ and Vīra-Śalāmēgaṇ in the inscription must be distinct from, and prior to, Mânâbharana I. and Kittisirimēgha I. in the *Mahāvamsa*. But, as I have previously stated (p. 39 above), the conquest of Ceylon by Rājendra is established by the existence of an inscription of his in that island.

The subjoined inscription records that the villagers received an unspecified sum from Kāmakkavvaiyaḷ, the mother of the *Sēnâpati* Jayaṅkoṇḍa-Chôla-Brahmâdhirāja, and granted in return a piece of land at Amaṇpâkkam—the modern Ammanambâkkam—on the south of Maṇimaṅgalam<sup>8</sup> to the temple. This land was situated “to the south of the land that has been formerly granted to this god by a stone inscription.” The reference is to an inscription of Rājakêsarivarman (No. 27 above), which registers a grant of land on the south of Maṇimaṅgalam and east of Amaṇpâkkam.

## TEXT.

1 ஸ்ரீமதி பூதேவியே நம: ||\*|| திருமாதா புவியெனு[ம்\*] பெரு[ம]த[ர்] இவ[ர்] [தந் மா]டு[த]-  
வியளாக<sup>9</sup> 10 மிடு[த]ர[ளி]டு[வ]ண்குடை[யுய][ர்\*][த்]து [கி]ண்கலி பெயர்த்து [த]ன்  
சிதிய[த]ர[ை]தயாதிய<sup>11</sup> எறிவலி க[ந்]கை[க]கொண்டசொழ[னை] பெரங்கி[தல்]<sup>12</sup>  
இருமடிசொழுகென்[று]ம் பொருமுரட்டன்நிநு-

<sup>1</sup> This may have been a Pallava chief of Nuḷambapâḍi; see *Ep. Ind.* Vol. IV. p. 180 and note 3.

<sup>2</sup> Dr. Fleet's *Kanarese Dynasties*, second edition, p. 439.

<sup>3</sup> See page 56 above.

<sup>4</sup> See *ibid.*

<sup>5</sup> He became the father of king Parakkamabâhu I.; see chapter lxii. verse 52.

<sup>6</sup> Verse 46 mentions three of her relations, Madhukappava, Bhîmarāja and Balakkâra.

<sup>7</sup> See page 32 above.

<sup>8</sup> See above, p. 50 and note 3.

<sup>9</sup> Tm. reads தெவியர்களாக.

<sup>10</sup> Read மீதொளி.

<sup>11</sup> Tv. and Tm. read யாகிய.

<sup>12</sup> Tv. and Tm. read பெரங்கிதல்.

- 2 த்தம்பியர்தம்முள் வென்றிகொள் மும்மடிசொழினைத்தெம்முனையுடு-  
[தி]றற்சொழபாண்டியுடுந்நுங்கொழிமன்றெடுகழில் வீரசொழினைப்படிபு-  
[க]ழக்கிகாலசொழநென்றும் பொருதொழில்வாழ்வலித்தடக்கை<sup>1</sup> மதுராணகனை
- 3 சொழகங்கநென்றுகொள்வலிமெவிகல் பராசு[க]தெவனை சொவ[வ]யெ[ர]த்தியராஜ-  
டுந்நு[ம்\*]<sup>2</sup> தயரத்தன்பொடு கருது காதலருள் இத்தலம் பு[க]ழ் ரா-  
டுஜுசு[சொழ]னை உத்தம்சொழநென்று[க்]ர[த்]தணிமு[ன]ையவிழலங்கல்  
முடிசொ-
- 4 [ண்]டசொழனை இ[க்]ல் விசையாலையுநென்றும் புகர்முகத்தெழுயர்களிற்று செ[ர]ழ-  
டு[க்]ர[ன]னை வார்சிலை சொழடு[க்]ர[ன]டுந்நு[ம்]விண்டி, நற்கடா[ங்]கொண்டசொ-  
ழனை தினகர[ன்] கு[வ]த்து சிறப்பம் சொளஜனகராஜநென்றுங்கனைகடல் படி-  
முண்ட பலபு[க்]ழ் முடிசொண்டசொழனை சுகரசொழநென்று[ஞ்\*]செய்யு[ந்]டி-
- 5 கொண்ட பலபு[க்]ழ் முடிசொண்டசொழனை சுகரசொழநென்று[ஞ்\*]செய்யு[ந்]டி-  
பிடி[வி]ரட்டபாடிசொண்டசொழனை தொல்புவியாளு[டு]டச்சொழகங்[ங்]க[ந்]சியரா-  
ஜநென்றுமன்னுதன்<sup>3</sup> காதலர் காதலர்தம்முள் மெத[ரு]ககிரங்கனை[க்]ழ-
- 6 ல் மதுராணகனை வெல்படைச்சொழவல்லபநென்றுமானசிலை[க்]யெ[ர]ராணைச் செ-  
வகனை<sup>4</sup> நிருபெகிரசொழநென்று[ம்] பரும[ணி]ச்சுடர்<sup>5</sup> மணிய[ரு]ட[ந்]ரு[டி]ப-  
படி<sup>6</sup> ம[ன]ச[சு]கமுநாளினு[ன]ிகல் வெட்டெழு[ரு] செ[ன்]டு[ன்]டி[ந்]வி[ர]ட்-  
டமண்-
- 7 டலமெய்தி நதிகளுநாடும் பதிகளுமநெகமழி[த்]த[ன]ன் வளவநெ[ன்]னுமொழி[ப்]ப[ர]<sup>7</sup>  
பொருள் கெட்டு வெகவெஞ்ச[ன]ுக்கி ஆகவம[ல்]வன் பரிபவமினக்கென்றெறி<sup>8</sup>  
[விழி]த்தெழுது செப்பருகிரத்த கொப்பத்தகவையில் சென்றெதி-
- 8 டொன்றமர் துடங்கிய பொழுதவ[ன்] செஞ்சரமாரி தன் குஞ்சரமுகத்தி[னு]ய[ன்]ந்ரு-  
த்துடையிலுங்குன்று[ன்]<sup>9</sup> புயத்திலு[ந்]ணைக்க[வு]க[ன்]னு[ட்]ன் கணிறெறிய தொ-  
கெழல்<sup>10</sup> [வி]ரர்கன் மடியவும் வகையாதொ[ந்]னிய[டு]ந[க்]ம்<sup>11</sup> பொருபடை
- 9<sup>12</sup> வமங்கியம்மொய்மமர்<sup>13</sup> [ச]னுக்கி தம்பி ஜயசிங்கனும்<sup>14</sup> பொர்ப்புலக்கெய்யு[ந்]கார்த்த[ி]-  
சன்ம[னு]மானமன்னவரில்<sup>15</sup> மண்டலிக[சொ]கனுமா[ன] வ[ன்]புகழாளும[ந்]ர[ய]-  
னுணைவிர்மட்டவிழ[ந்]கல்<sup>17</sup> மொட்[ட்]யனு[ந்]ண[டி]றல் நன்னினும்பனுமெனு-
- 10 மிவ[ர்] முதலியர் எண்ணிலியரைச[ன]ா விண்ண[க்]தெற்றி வன்[னி]யொவனும்  
வ[ய]ப்படைத்துத்த[னு]ங்கொ[ன்]ன[வி]ல்படைக்குண்டமய[னு]ம் என்[ந்]ன[வி]வெஞ்சி-  
னவரைசொடஞ்சி<sup>18</sup> சன[க்]கி குல[கு]லகுலேனு தலைமயிர் விரி[த்]து வெனு[ந்]  
[டு]நளி[த்]துப்பின்னுற
- 11 கொக்கி கால் பறிசொடி மெல்கடல் பாயத்துத்திய<sup>19</sup> பொழுதச்செருக்களத்தவன்  
விடு சத்துருபயங்கரன்<sup>20</sup> கரபத்திரமுதபத்திரஜாதிபகட்ட[ன]ாசகெ[மு]மெட்டு[ந்]-  
ரை<sup>21</sup> [ப]ரிகளுமொட்டகநிகை[ன]ும் [வ]ராகவெல்கொடி முதல் ராஜபரிச்சகமும்
- 12 ஒப்பில் சப்பியவ்வை<sup>22</sup> சகப்பையென்றிவர் முதல் தெவியர் குழாமும் பா[வ]வ[ி]-  
யரிட்டமுமெனையன்<sup>23</sup> பிறவுமுனைவயற்கொட்டு<sup>24</sup> விஜெயஅவிஷேகம் செய்து

<sup>1</sup> Tv. and Tm. read வான்வலி.<sup>2</sup> Tv. reads டெ[ன்\*]றும் பின்னுந்தன்.<sup>3</sup> Tv. and Tm. read நெமெகுடஞ்.<sup>4</sup> Tv. and Tm. read மொழி.<sup>5</sup> Tm. has பரிபவம் எ[ந்]கிதென்றெறி; read பரிபவமெனக்கிதென்றெறி.<sup>6</sup> Read குன்றுறழ்.<sup>7</sup> Read வீரர்.<sup>8</sup> Tv. and Tm. read வழங்கி.<sup>9</sup> Tm. reads மொய்ம்ப[ப]மர்.<sup>10</sup> Tv. and Tm. read தசபன்ம.<sup>11</sup> Tm. reads மண்டலி அசொகையதும் ஆந வண்புகழ் ஆளும் ஆராயதும்.<sup>12</sup> Tv. and Tm. read விழலங்கல்.<sup>13</sup> Tv. and Tm. read டஞ்சிய.<sup>14</sup> Tv. has முலபத்தர; read முலபத்திர.<sup>15</sup> Tv. reads சத்தியவ்வை சாங்கப்பை.<sup>16</sup> Tv. and Tm. read முனைவையிற்கொண்டு.<sup>17</sup> Read perhaps தயர.<sup>18</sup> Read நிருபெத்திர.<sup>19</sup> Tv. reads மிசை நிகழ்.<sup>20</sup> Tv. and Tm. read தொருததி.<sup>21</sup> Tm. reads புலிகெசி.<sup>22</sup> Tv. reads துரத்திய.<sup>23</sup> Tv. and Tm. read மெட்டுதெடை.<sup>24</sup> Read நீட்ட.





(He) bestowed high crowns, resplendent with large jewels, on Gaṅgaikonda-Śōḷa,<sup>1</sup> who was the younger brother of his father (and who was) powerful in defeating (his enemies), (with the title) 'Irumaḍi-Śōḷa of exuberant valour;' among his royal younger brothers of warlike strength, on the victorious Mummadi-Śōḷa,<sup>2</sup> (with the title) 'Śōḷa-Pāṇḍiyan whose valour conquers (enemies) on the battle-field;' on Vira-Śōḷa, the lord of Kōḷi (i.e. Uṛaiyūr),<sup>3</sup> who wore ankle-rings, (with the title) 'Karikāla-Śōḷa' (who is) praised on earth;<sup>4</sup> on Madhurāntaka,<sup>5</sup> whose strong and broad hand (wielded) the sword in warfare, (with the title) 'Śōḷa-Gaṅga;<sup>6</sup> on Parāntakadēva,<sup>7</sup> whose valour was combined with strength of shoulders, (with the title) 'Śōḷa-Ayōttiyarāja;<sup>8</sup> among (his) sons,<sup>9</sup> who regarded with kindness (their enemies?) in distress, on Rājendra-Śōḷa, (who was) praised on this earth, (with the title) 'Uttama-Śōḷa;<sup>10</sup> on Muḍikonda-Śōḷa, (who wore) a garland of opening buds (as) an ancient (i.e. hereditary) ornament, (with the title) 'the brave Vijayālaya;<sup>11</sup> on Śōḷa-Kēraḷa,<sup>12</sup> (who possessed) very tall elephants with spotted foreheads, (with the title) 'Śōḷa-Kēraḷa (who holds) a long bow;<sup>13</sup> on Kaḍāraṅkonda-Śōḷa<sup>14</sup> of great valour, (with the title) 'Śōḷa-Janakarāja<sup>15</sup> in whom the eminence of the race of the Sun rests;<sup>16</sup> on Muḍikonda-Śōḷa, who conquered the earth (surrounded by) the roaring ocean (and who was) praised by many, (with the title) 'Sundara-Śōḷa;<sup>17</sup> on Irattapāḍikonda-Śōḷa,<sup>18</sup> (who was) the rock of support to pure Tamil, (with the title) 'Śōḷa-Kaṇṇakuchchiyarāja,<sup>19</sup> the lord of the ancient earth;<sup>20</sup> then, among the sons of his sons,<sup>17</sup> on Madhurāntaka,<sup>18</sup> who was (i.e. resembled) the great sun (and who wore) sounding ankle-rings, (with the title) 'Śōḷa-Vallabha<sup>21</sup> (who leads) a victorious army;<sup>22</sup> and on the matchless Āṇaichchēvagaṇ,<sup>23</sup> whose hand (held) a strong bow, (with the title) 'Nripēndra-Śōḷa.'

<sup>1</sup> The same was a surname of Rājendra-Chōḷa I. and the name of a son of Virarājendra I.; see p. 33 above, and *Ind. Ant.* Vol. XXI. p. 323.

<sup>2</sup> The same had been a surname of Rājārāja I.; see above, p. 22 and note 11.

<sup>3</sup> See above, Vol. II. p. 380 and notes 3 and 4.

<sup>4</sup> Karikāla had been the name of an ancient Chōḷa king; *ibid.* p. 377 f.

<sup>5</sup> The same was the name or surname of three Chōḷa kings (*Ep. Ind.* Vol. IV. p. 331) and the name of a son of Virarājendra I. (p. 33 above).

<sup>6</sup> Chōḷagaṅga was also a surname of the Eastern Gaṅga king Anantavarman; *Ind. Ant.* Vol. XVIII. p. 161.

<sup>7</sup> Parāntaka had been the name of two Chōḷa kings; see the Table on p. 112 of Vol. I. above.

<sup>8</sup> I.e. 'the Ayōdhya king (viz. Rāma) among the Chōḷas.'

<sup>9</sup> The word *kāḍalar* may also mean 'friends.'

<sup>10</sup> The same appears to have been a surname of Rājendra-Chōḷa I. This may be concluded from the surname of one of his officers; see p. 14 above.

<sup>11</sup> This had been the name of the ancestor of the ruling Chōḷa dynasty; see above, Vol. II. p. 379.

<sup>12</sup> Compare the territorial designation Śōḷa-Kēraḷa-maṇḍalam, p. 31 above.

<sup>13</sup> I.e. 'the Chōḷa who conquered Kaḍāraṁ,' which figures among the conquests of Rājendra-Chōḷa I.; see above, Vol. II. p. 105 f.

<sup>14</sup> Janaka is the name of Rāma's father-in-law; compare note 8 above.

<sup>15</sup> I.e. 'the Chōḷa who conquered Rattapāḍi,' which figures among the conquests of Rājārāja I. and his successors.

<sup>16</sup> A similar title had been conferred by Rājādhirāja on one of his relatives; see p. 56 above.

<sup>17</sup> Or, 'the friends of his friends;' see note 9 above.

<sup>18</sup> Another Madhurāntaka was mentioned before as one of the king's younger brothers.

<sup>19</sup> Vallabha was a title of the Chalukya kings; compare above, p. 55, note 20.

<sup>20</sup> This name means 'a mahout.'



(L. 6.) While (*the Chôla king*) was resplendent on earth, the proud and furious Śaḷukki (*i.e.* Chulukya king) Âhavamallaṇ,—having heard the substance of the report that the Vaḷavaṇ (*i.e.* the Chôla king), desirous of war, had started (*from his country*), had reached Iratta-maṇḍalam, (*whose inhabitants are*) very brave, and had destroyed many rivers (!), districts and towns,—exclaimed: “This (*is*) a disgrace to me !,” sprang up, (*his*) eyes burning (*with rage*), went into Koppam, the strength (*of whose position is*) hard to describe, (*and*) commenced to attack the enemy.

(L. 8.) At that time, when the shower of his (*viz.* Âhavamalla’s) straight arrows pierced the forehead of his (*i.e.* the Chôla king’s) elephant, his royal thigh, and (*his*) shoulders which resembled hillocks, and when the warriors wearing ankle-rings, who had mounted the elephant along with him, fell, (*the Chôla king*) distributed (*on the battle-field*) many matchless warlike regiments (*which had*) not (*yet been*) detached, and transported to heaven Jayaśiṅgaṇ, (*who was*) the younger brother of that strong Śaḷukki, the warlike Pulikêṣi, and Daśapaṇmaṇ, (*who wore*) a garland; among proud princes: the chief (*Maṇḍalin*) Aśôkaiyaṇ, Âraiyaṇ, who ruled (*with*) great fame which was well deserved, Moṭṭaiyaṇ, (*who wore*) a garland of half-open (*buds*) full of honey, Nanni-Nuḷambaṇ of great valour, and other princes without number.

(L. 10.) The Śaḷukki was defeated,—with Vanniya-Rêvaṇ, Tuttaṇ, (*who had*) a powerful army, Kuṇḍamayaṇ, whose army spoke (*i.e.* threatened) death, and other princes,—fled, trembling vehemently, with dishevelled hair, turning (*his*) back, looking round, and tiring (*his*) legs, and was forced to plunge into the western ocean.

(L. 11.) At that time (*the Chôla king*) captured in battle Śatrubhayaṃkara, Karābhadra, Mûlabhadra and many (*other*) excellent elephants of noble breed, horses of lofty gait, herds of camels, the victorious banner of the boar and the other insignia of royalty, the peerless Śattiyavvai, Śāṅgappaṇ and all the other queens, a crowd of women, and other (*booty*) which he (*viz.* Âhavamalla) had abandoned on that battle-field, and performed the anointment of victory.

(L. 12.) (*The king*) despatched a warlike army into the southern region, captured in Laṅkā, (*surrounded by*) the black ocean, Vîra-Śalâmêgaṇ, the king of the Kalingas, (*who had*) a powerful army, with (*his*) elephants (*which resembled*) the ocean, caused to be cut off (*his head which wore*) a brilliant crown, and seized on the battle-field the two sons of Mânâbharanaṇ, the king of the people of Laṅkā.

(L. 13.) On the 8[2]nd day of the fourth year (*of the reign*) of (*this*) king Parakêśari-varman, *alias* the lord Śrî-Râjêṇḍradêva, who (*continually*) increased very much (*his*) very great fame,—we, the great assembly of Râjaśûlâmaṇi-chaturvêdimangalam in Mâgaṇûr-nâḍu, (*a subdivision*) of Śēṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly, in the *Brahma-sthâna-manḍapa* <sup>1</sup> in our village on the day of *Rôhinî*, which corresponded to a Thursday and to the eighth *lithi* of the second fortnight of the month of *Simha* in this year, gave the following land to (*the temple of*) Śrîmad-Dvârâpati, *alias* Śrî-Kâmakkoḍi-Vinnagar-Âḷvâr, in our village.

(L. 15.) Land at Amaṇpâkkam, a southern hamlet of our village. The eastern boundary (*of this land is*) to the west of the *Maṇṇikkâl* (channel); <sup>2</sup> the southern boundary (*is*) to the north of the *Maṇṇikkâl* (channel); the western boundary (*is*) to the east of the

<sup>1</sup> See above, p. 57 and note 9.

<sup>2</sup> The same channel is mentioned in line 5 of No. 27 above.

*Araiṅguṭṭam* (pond) and of the field named *Naṅgāṣi*; and the northern boundary (*is*) to the south of the bank of the *Nakkapputtēri* (tank) at Paḷuvūr and to the south of the land that has been formerly granted to this god by a stone inscription.

(L. 18.) Having received funds (*svam*) from Kāmakkavvaiyaḷ, the mother of the *Sēnāpati* Jayanḱoṇḁa-Śōḷa-Brahmādhirājar, we, the great assembly, are bound to pay the taxes on this land for as long as the moon and the sun exist, and to give the whole land enclosed within these four boundaries, the water-courses, the breaches (*in the bands of tanks*),<sup>1</sup> the trees overground and the wells underground.

(L. 21.) Having been present in the assembly and having heard the order of Kārāmbiṣeṭṭu Nārāyaṇa-Kramavittan,<sup>2</sup> Chandradēva-[A]ttāḷi-Kramavittan of Irāyūr, and Sahaṇai Mādhava-Kramavittan, who had distributed the blocks (*karai*)<sup>3</sup> and inspected the blocks, I, Alankāraṇ Śrīrāmaṇ, the village-accountant of this village, wrote (*the above*). This (*is*) my writing.

No. 30.—ON THE NORTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 5th year of the reign of Rājakēsarivarman, *alias* Vīrarājēndradēva (I.), and on a week-day (l. 37) which will probably admit of astronomical calculation if a second, similarly dated record of the same reign should be discovered. It opens with a long and interesting historical passage, the first portion of which agrees on the whole with the introduction of the Karuvūr inscription of the same king (No. 20 above). But the statement that the king conferred certain titles on some relatives of his (No. 20, ll. 1 to 3) is omitted here. For the reconstruction of the text of the fresh portion of the introduction no materials are available besides the incomplete introduction of the Takkōlam inscription and some stray fragments of the Gaṅgaikōṇḁa-Śōḷapuram inscription.<sup>4</sup>

Vīrarājēndra I. is said to have defeated the Kēraḷas at Ulagai, which seems to have been a place on the western coast, and to have tied in his stables the elephants of the Chālukyas and Pāṇḍyas (l. 16 f.). In a battle on the bank of an unspecified river he cut off the heads of a number of chiefs, some of whom are mentioned by name, but cannot be identified (l. 17 ff.). As the Gaṅga and Nuḷamba chiefs figure among them, they were probably feudatories of the Western Chālukya king. Vīrarājēndra I. was going to exhibit the heads of his victims at Gaṅgaikōṇḁa-Śōḷapuram, when his old enemy, the Chālukya king (Āhavamalla-Sōmēśvara I.), prepared to take revenge for his former defeat at Kūḍal (or Kūḍalsāṅgamam)<sup>5</sup> and despatched an autograph letter, in which he challenged the Chōḷa king to meet him once more at Kūḍal (l. 20 ff.). Vīrarājēndra I. proceeded to Kāndai (or Karandai?), which seems to have been a place near Kūḍal, on the appointed day. Though he waited there for a full month, his enemy did not put in his appearance, but took to flight (l. 24 f.). The Chōḷa king occupied and burnt Raṭṭa-pāḍi and planted an inscribed pillar of victory on the Tuṅgabhadra river (l. 25 f.).

Then follows a passage which states that Vīrarājēndra I. appointed "the liar who came on a subsequent day" to be Chālukya king or heir-apparent, and that, in derision, he placed round the neck of the candidate a board on which was written that the bearer had escaped execution by an elephant and had run away in public (l. 26 ff.). The Manimaṅga-

<sup>1</sup> Compare above, Vol. II. p. 393.

<sup>2</sup> Compare above, Vol. II. p. 116.

<sup>3</sup> For a description of this battle see p. 37 above.

<sup>5</sup> See above, p. 4, note 10.

<sup>4</sup> No. 2 (Tk.) and No. 4 (G.) on p. 31 above.

lam inscription does not name the person who was the object of this mockery. But an inscription of the 7th year of Virarājendra I. at Tirukkalukkunram (No. 175 of 1894) says that the king “tied (round the neck) of the Śaḷukki Vikramāditya, who had taken refuge at his feet, a necklace (*kanthikā*), (which) illumined the eight directions, and was pleased to conquer and to bestow (*on him*) the seven and a half *lakshas* of Raṭṭa-pāḍi.”<sup>1</sup> Thus it appears that the Chalukya king or heir-apparent appointed by Virarājendra I. was Vikramāditya VI., the son of his enemy Āhavamalla-Sômēśvara I., and that Vikramāditya’s coronation was not a mere sham act, as which it is represented in the subjoined inscription. As it is now an established fact that, after the wars between Sômēśvara I. and Virarājendra I., the latter entered into friendly relations with Vikramāditya VI., it cannot be doubted any more that the Chōḷa king whose daughter, according to the *Vikramānka-dēvacharita*, became the wife of Vikramāditya VI., is identical with Virarājendra I.<sup>2</sup>

The king next undertook an expedition into Vēṅgai-nāḍu, *i.e.* the country of Vēṅgī, which he had already conquered on a former occasion<sup>3</sup> (l. 28). His army defeated the enemy “on the great river close to Viśaiyavāḍai,” *i.e.* at Bezvāḍa on the Kṛishṇā, proceeded to the Gōḍāvari, and passed Kālīṅga and Chakra-kōṭṭa (l. 29 f.). The king bestowed the country of Vēṅgī on Vijayāditya (l. 30 f.). Formerly I identified this prince with the Eastern Chalukya viceroy Vijayāditya VII.<sup>4</sup> But Mr. Venkayya aptly suggests that he may be the same as Viṣṇuvardhana-Vijayāditya, a younger brother of Vikramāditya VI., who bore the title ‘lord of the province of Vēṅgī.’<sup>5</sup>

On his return to Gaṅgaikonda-Śōḷapuram the king assumed the surname Rājādhirājarāja and exhibited the booty which he had brought from the country of Vēṅgī (l. 31 ff.).

In lines 36 ff. the inscription records that 4,450 *kūḷi* of land near the village were granted to the temple by the *Sēnūpati* Jayāṅkonda-Chōḷa-Brahmādhirāja, whose mother had made the grant described in the preceding inscription of Rājendra (No. 29). The land had been purchased from the villagers by Mañjippayaṇār,<sup>6</sup> *alias* Jayasimha-kulāntaka-Brahmamarāyar, the father of the *Sēnūpati*.

## TEXT.

- 1 —|| ஸ்ரீ ஸ்ரீ ||\* திரு வளர திரள் புயத்திருநிலவலையன் ம[ணி]ப்பூணென-  
த்தாங்கிப்பான்-
- 2 மணிக் கொற்றவெண்குடை [கி]ழல் குவலையத்துயர்களைப்பெற்ற தாயினும் பெணி மற்-  
றுளவதை-
- 3 கழலாயர் தநடி கிழலொதுங்குறைபில[த்]துடை கவி [ஒ]துங்க[ ] முறை செய்து  
வினாமலற்றெரியல்<sup>7</sup> விக்கலன்றன்-
- 4 கொடு வரி[கி]லை[த்]தட[சு] ம[ர]சாமகரை[சு]ங்கபாடி.கனத்[கி]டைநி[ன்]று[னூ]ங்க-  
பத்[கி]ரி [பு]கத்தூரத்தியாங்கவர் வெங்கைகனாட்டி[டை] [மீட்டு]-

<sup>1</sup> Lines 6 to 8: தநடியடைந்த சனா[க்]கி விக்ரமாதி[த்]\*தனை எண்டிசை திகழ[க்]கண்டிகை கட்டி  
[இரட்ட]பாடி எழ[ர] இலக்கமு[ம்] எ[றி]\*ந்த குடுத்தருளி.

<sup>2</sup> See my *Annual Report* for 1891-92, p. 5, and above, Vol. II. p. 231 f.

<sup>3</sup> See page 37 above.

<sup>4</sup> Above, Vol. II. p. 232.

<sup>5</sup> Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454, and above, p. 52 and note 8.

<sup>6</sup> A *Dapḷandya* named Mañjippayaṇ had been decapitated by Virarājendra I.; see text line 18 of this inscription.

<sup>7</sup> Read மலர்த்தெரியல்.

- 5 மவர் விட்ட தாங்கரும் பெருவ[வித்த]ண்டு கெடத்தா[சி] மாதண்ட[க]யக[ன்]  
சாமு[ண்]ட[ரா]யனைச்செற்றவன் சிரத்தினையறுத்[து] ம[ற்றவ]னொரு[ம]களாயி  
6 இருகயனமெவி நாகவையென்னு[க்]காயஞ்சாய[லே] முகத்தொடு [மூ]த்தி[வ]று-  
[சி] ப[கை]த்தெதிர் [மூ]ன்றும் விசையினுமெ[ன்]மெதிர் பொருது பரிபவ-  
7 ந்திர்வந<sup>1</sup> எனகருதிப்பொருபுன[ல்] கூடல்(ர்)சங்க[த]த்தாகவமல்லன் ம[க]ளாயி [வி]-  
கல[ன்] சிங்கனநென்றிவர்தம்மொடுமெணில் சாம[க]ரை [வெ]ன்றடு[து]-  
8 சி முனை விட்டுத்தன்முனை மன்னரு[ந]ரனும் [பி]நு[டு]த்தி[வ]று [வ]டகடவென  
வகு[த்]தவத்தானைய[கூ]க[ள்]றென்றற்கலகி அடற்பரி கொடலை எங்களை கொ-  
9 டிப்படை முன்னல் [து]சி வெங்களிற்றெடுமுணிந்து கெட[வ]ந்தாடநாயகன்  
<sup>2</sup> தாற்கெ[த்த]யன் திண்டி[தல்] மாரயன் சினப்பொத்தரய[வி]வ[ர்]சயவியல்<sup>3</sup>  
செ பொற்-  
10 கொதை [மூ]வத்தியென்றார்த்தடு[ப்]பிலநெகசாம[க]ரை சிங்க[ப்]ன்ன[டு]ம[து] பி-  
ன்னை முத[விய]ரன மதுவணநொட [விரி]த்தலையொடு விக்[க]ய<sup>4</sup>]-  
11 நொட [செ]ருத்தொ[ழி]வழிநு சிங்க[ண]னெ[டு]ட<sup>4</sup> அண்ண[ம]முத[விய]ர[வி]வ[ர்]சய-  
மமர் பொர்ப்பண்ணிய[பக]டிழிநொட நண்ணியவாகவம[ல்]பதா[வ]ய[ற்]கு<sup>5</sup> மு-  
நொ-  
12 ட வெக[டு]வ[ங்]களிற்றினை [வி]லகி வாகை கொண்டங்கவர் தாரமுரவர் முதல்தன்-  
[மு]ஞ்ச[ங்]குனொக்கனாநாயும பெர்[யு]ம் வெண்சாமநாயுமெகட[ம்]பும[ம்] குந-  
ரக்கெ[டி]ய[ம்]  
13 மகர[டு]த[ரா]ணமும் புட்பகப்பிடியும் பொருகளிற்றீட்டமும் [பா]ய்பரித்[தெ]ரையொ-  
டு[ம்] பறித்து செ[டு]யாளி வீரசி[ங்]காசநம் ப[ா]ர் [தெ]ர[மு]வெயி எழில்  
தர உல[க]முமுதடை[ய]ர[னெ]ர-  
14 டெம் விசைய[ம]ணிமகுட[மெ]ய்நு எழில் கொள் த[த்]துமாபு[ன்]ப்பொத்த[டு]-  
வெணை [வா]ர[னை] வ[ன்]கழற்கொளன்மனை ஜனநாதன்ம[ம்]பு[ய]ர்பொ-  
15 ர்களத்த[வ]ங்கல்சூழ் பசுனலையரிநு<sup>6</sup> பு[வ]ங்கழல் [தெ]ன்னனை [வ]வ[ல்]வ[ன்]  
மகன் சிறு[வ]ன் மின்னவில்ம[ணி]முடி வீரகெசரி[ய] மதவனையொன்ற-  
16 [வ]தைப்பித்து[வ]கையிற்கொளர் த[ங்]குலசெங்கையொடும் வெரதா[வ]பொ[டி]  
மெல்கடல் வீழ வாரணம[ரு]குளி செலித்தி<sup>7</sup> வாரியிலெண்ணருங்கவிற்றின்  
17 இரட்டனாகவர்க்க கன்னியர் களிற்றெடுங்கட்டி[ப] பண்ணுப்பிடி[ய]ய[ா]ர்[மா]ங்கவர்  
[வி]டு திறை [டு]காண்டு [மீ]ண்டு சூழ்புனற்கொண்டா[ம்]முதலிற்றித்த வெம்-  
18 பொரில் தண்டநாயகர்தம்மில் திண்டி[தல்] மல்லியனையுமஞ்சிப்பயனையும் பி[ட்]புமத-  
களிற்று[ப்]பிரமதெவனை[யு]ணண்ட[ரா]சொகயன்மன்னையுமொண்டி-  
19 மற்சத்தியனையுஞ்சனாவி[வ]ர[வ]ம்பத்தியன[ன்]மன்னையுமதரு<sup>8</sup> தெமருதெரியல் வீ-  
மயன்மன்னையுமாமதி வங்காரனையும் நாமவெற்கங்களை நுள்-  
20 ம்ப[னை]க்காடவர் கொனை மங்குமதய[ா]னை வைதும்பராயனையி[ரு]கலைய[ர்]பு பொ-  
[ரு]ம்[பு]னற்றன[து] கங்கை[ம]ராகர் தைத்த மின் திங்களில் வழி வரு சருகி  
21 பழியொடு வாழ்வதின்சாவது சாலநன்மென்றெவமுற்றி[ய]ய[ிக]யநாகி முன்னம்  
புதல்வருணாநுமு[து]கிட்டடை[க்] <sup>9</sup>கூடலங்க[ன]மெ[ன]குறித்த கூட[வி]-  
22 ல் வாராதஞ்சினர் மன்னவரல்லர் பொர்ப்பெரு[ம்]பழிப்பிரட்டராகவெ[ன்]றியாவரு-  
மறியவெழுதிய <sup>10</sup>[ப]தகமெவருமொலை விடையெ[ர]டுங்குடுத்தவிரட்ட-  
23 பாடிப்பிரட்டர்கள் கங்காடு[க்]த்தனையெவ [அங்]கல[ன்] வந்தடியினை வணங்கிய  
வ[ாச]கமுண[ர்]\*த்தலும் சிணையுமுகமு[னி]ருப்பு[ய]மிரண்டுமெகெழிலு[ய]வ-  
[யா]டிரு-

<sup>1</sup> சிவது.<sup>2</sup> Read தார்க்கெத்த.<sup>3</sup> Read எனில் செய்ய.<sup>4</sup> Read நெட[டு]ய[ன்]னல.<sup>5</sup> Read வர்க்கு.<sup>6</sup> Read பொலன்.<sup>7</sup> Read செலுத்தி.<sup>8</sup> G. reads மத[தகர்].<sup>9</sup> G. reads கூடலெய் கன.<sup>10</sup> Read பகிக.

- 24 [மட்டி] பொய்யப்பொய்கப்பொர்களு<sup>1</sup>ம் புருஷு கானையில் வ[ல்ல]வர் கொனை  
வந்தியு காணு<sup>2</sup> சொல்லிய நாளின் மெலுமொர்திங்கள் [பார்த்திருந் தி]-  
25 ன்[னை] பொய்த்து<sup>3</sup> கால் கெடவொடி மெல்கடவொளித்தலுக்கெவநாதனுஞ்சி<sup>4</sup>த்-  
திபுறகெழிபுழைநு<sup>5</sup> னித்தனி<sup>6</sup> முதுகிடப்பாவரு<sup>7</sup>மிரட்டபாடியெழுவாயிலக-  
26 முயல்பொய்யாட்டி முழங்கெரி முட்டி<sup>8</sup> வெங்ககிற்புலியெழு விவது வினையாட[த்]-  
து<sup>9</sup> கட்டி<sup>10</sup> கட்டி<sup>11</sup> கட்டி<sup>12</sup> ஜயா[த்] கிரத்தாண் நாளிலம் பரச நாட்டி மெநாள் வ-  
27 ன்<sup>13</sup> பிசட்டி<sup>14</sup> வய்வவநாட்ச்சு<sup>15</sup>கா<sup>16</sup>கண்<sup>17</sup>டிகை கட்டி புரசயானை<sup>18</sup> புழைகையிற்-  
பி<sup>19</sup>ய<sup>20</sup>ய<sup>21</sup>ய<sup>22</sup>ய<sup>23</sup>ய<sup>24</sup>ய<sup>25</sup>ய<sup>26</sup>ய<sup>27</sup>ய<sup>28</sup>ய<sup>29</sup>ய<sup>30</sup>ய<sup>31</sup>ய<sup>32</sup>ய<sup>33</sup>ய<sup>34</sup>ய<sup>35</sup>ய<sup>36</sup>ய<sup>37</sup>ய<sup>38</sup>ய<sup>39</sup>ய<sup>40</sup>ய<sup>41</sup>ய<sup>42</sup>ய<sup>43</sup>ய<sup>44</sup>ய<sup>45</sup>ய<sup>46</sup>ய<sup>47</sup>ய<sup>48</sup>ய<sup>49</sup>ய<sup>50</sup>ய<sup>51</sup>ய<sup>52</sup>ய<sup>53</sup>ய<sup>54</sup>ய<sup>55</sup>ய<sup>56</sup>ய<sup>57</sup>ய<sup>58</sup>ய<sup>59</sup>ய<sup>60</sup>ய<sup>61</sup>ய<sup>62</sup>ய<sup>63</sup>ய<sup>64</sup>ய<sup>65</sup>ய<sup>66</sup>ய<sup>67</sup>ய<sup>68</sup>ய<sup>69</sup>ய<sup>70</sup>ய<sup>71</sup>ய<sup>72</sup>ய<sup>73</sup>ய<sup>74</sup>ய<sup>75</sup>ய<sup>76</sup>ய<sup>77</sup>ய<sup>78</sup>ய<sup>79</sup>ய<sup>80</sup>ய<sup>81</sup>ய<sup>82</sup>ய<sup>83</sup>ய<sup>84</sup>ய<sup>85</sup>ய<sup>86</sup>ய<sup>87</sup>ய<sup>88</sup>ய<sup>89</sup>ய<sup>90</sup>ய<sup>91</sup>ய<sup>92</sup>ய<sup>93</sup>ய<sup>94</sup>ய<sup>95</sup>ய<sup>96</sup>ய<sup>97</sup>ய<sup>98</sup>ய<sup>99</sup>ய<sup>100</sup>ய<sup>101</sup>ய<sup>102</sup>ய<sup>103</sup>ய<sup>104</sup>ய<sup>105</sup>ய<sup>106</sup>ய<sup>107</sup>ய<sup>108</sup>ய<sup>109</sup>ய<sup>110</sup>ய<sup>111</sup>ய<sup>112</sup>ய<sup>113</sup>ய<sup>114</sup>ய<sup>115</sup>ய<sup>116</sup>ய<sup>117</sup>ய<sup>118</sup>ய<sup>119</sup>ய<sup>120</sup>ய<sup>121</sup>ய<sup>122</sup>ய<sup>123</sup>ய<sup>124</sup>ய<sup>125</sup>ய<sup>126</sup>ய<sup>127</sup>ய<sup>128</sup>ய<sup>129</sup>ய<sup>130</sup>ய<sup>131</sup>ய<sup>132</sup>ய<sup>133</sup>ய<sup>134</sup>ய<sup>135</sup>ய<sup>136</sup>ய<sup>137</sup>ய<sup>138</sup>ய<sup>139</sup>ய<sup>140</sup>ய<sup>141</sup>ய<sup>142</sup>ய<sup>143</sup>ய<sup>144</sup>ய<sup>145</sup>ய<sup>146</sup>ய<sup>147</sup>ய<sup>148</sup>ய<sup>149</sup>ய<sup>150</sup>ய<sup>151</sup>ய<sup>152</sup>ய<sup>153</sup>ய<sup>154</sup>ய<sup>155</sup>ய<sup>156</sup>ய<sup>157</sup>ய<sup>158</sup>ய<sup>159</sup>ய<sup>160</sup>ய<sup>161</sup>ய<sup>162</sup>ய<sup>163</sup>ய<sup>164</sup>ய<sup>165</sup>ய<sup>166</sup>ய<sup>167</sup>ய<sup>168</sup>ய<sup>169</sup>ய<sup>170</sup>ய<sup>171</sup>ய<sup>172</sup>ய<sup>173</sup>ய<sup>174</sup>ய<sup>175</sup>ய<sup>176</sup>ய<sup>177</sup>ய<sup>178</sup>ய<sup>179</sup>ய<sup>180</sup>ய<sup>181</sup>ய<sup>182</sup>ய<sup>183</sup>ய<sup>184</sup>ய<sup>185</sup>ய<sup>186</sup>ய<sup>187</sup>ய<sup>188</sup>ய<sup>189</sup>ய<sup>190</sup>ய<sup>191</sup>ய<sup>192</sup>ய<sup>193</sup>ய<sup>194</sup>ய<sup>195</sup>ய<sup>196</sup>ய<sup>197</sup>ய<sup>198</sup>ய<sup>199</sup>ய<sup>200</sup>ய<sup>201</sup>ய<sup>202</sup>ய<sup>203</sup>ய<sup>204</sup>ய<sup>205</sup>ய<sup>206</sup>ய<sup>207</sup>ய<sup>208</sup>ய<sup>209</sup>ய<sup>210</sup>ய<sup>211</sup>ய<sup>212</sup>ய<sup>213</sup>ய<sup>214</sup>ய<sup>215</sup>ய<sup>216</sup>ய<sup>217</sup>ய<sup>218</sup>ய<sup>219</sup>ய<sup>220</sup>ய<sup>221</sup>ய<sup>222</sup>ய<sup>223</sup>ய<sup>224</sup>ய<sup>225</sup>ய<sup>226</sup>ய<sup>227</sup>ய<sup>228</sup>ய<sup>229</sup>ய<sup>230</sup>ய<sup>231</sup>ய<sup>232</sup>ய<sup>233</sup>ய<sup>234</sup>ய<sup>235</sup>ய<sup>236</sup>ய<sup>237</sup>ய<sup>238</sup>ய<sup>239</sup>ய<sup>240</sup>ய<sup>241</sup>ய<sup>242</sup>ய<sup>243</sup>ய<sup>244</sup>ய<sup>245</sup>ய<sup>246</sup>ய<sup>247</sup>ய<sup>248</sup>ய<sup>249</sup>ய<sup>250</sup>ய<sup>251</sup>ய<sup>252</sup>ய<sup>253</sup>ய<sup>254</sup>ய<sup>255</sup>ய<sup>256</sup>ய<sup>257</sup>ய<sup>258</sup>ய<sup>259</sup>ய<sup>260</sup>ய<sup>261</sup>ய<sup>262</sup>ய<sup>263</sup>ய<sup>264</sup>ய<sup>265</sup>ய<sup>266</sup>ய<sup>267</sup>ய<sup>268</sup>ய<sup>269</sup>ய<sup>270</sup>ய<sup>271</sup>ய<sup>272</sup>ய<sup>273</sup>ய<sup>274</sup>ய<sup>275</sup>ய<sup>276</sup>ய<sup>277</sup>ய<sup>278</sup>ய<sup>279</sup>ய<sup>280</sup>ய<sup>281</sup>ய<sup>282</sup>ய<sup>283</sup>ய<sup>284</sup>ய<sup>285</sup>ய<sup>286</sup>ய<sup>287</sup>ய<sup>288</sup>ய<sup>289</sup>ய<sup>290</sup>ய<sup>291</sup>ய<sup>292</sup>ய<sup>293</sup>ய<sup>294</sup>ய<sup>295</sup>ய<sup>296</sup>ய<sup>297</sup>ய<sup>298</sup>ய<sup>299</sup>ய<sup>300</sup>ய<sup>301</sup>ய<sup>302</sup>ய<sup>303</sup>ய<sup>304</sup>ய<sup>305</sup>ய<sup>306</sup>ய<sup>307</sup>ய<sup>308</sup>ய<sup>309</sup>ய<sup>310</sup>ய<sup>311</sup>ய<sup>312</sup>ய<sup>313</sup>ய<sup>314</sup>ய<sup>315</sup>ய<sup>316</sup>ய<sup>317</sup>ய<sup>318</sup>ய<sup>319</sup>ய<sup>320</sup>ய<sup>321</sup>ய<sup>322</sup>ய<sup>323</sup>ய<sup>324</sup>ய<sup>325</sup>ய<sup>326</sup>ய<sup>327</sup>ய<sup>328</sup>ய<sup>329</sup>ய<sup>330</sup>ய<sup>331</sup>ய<sup>332</sup>ய<sup>333</sup>ய<sup>334</sup>ய<sup>335</sup>ய<sup>336</sup>ய<sup>337</sup>ய<sup>338</sup>ய<sup>339</sup>ய<sup>340</sup>ய<sup>341</sup>ய<sup>342</sup>ய<sup>343</sup>ய<sup>344</sup>ய<sup>345</sup>ய<sup>346</sup>ய<sup>347</sup>ய<sup>348</sup>ய<sup>349</sup>ய<sup>350</sup>ய<sup>351</sup>ய<sup>352</sup>ய<sup>353</sup>ய<sup>354</sup>ய<sup>355</sup>ய<sup>356</sup>ய<sup>357</sup>ய<sup>358</sup>ய<sup>359</sup>ய<sup>360</sup>ய<sup>361</sup>ய<sup>362</sup>ய<sup>363</sup>ய<sup>364</sup>ய<sup>365</sup>ய<sup>366</sup>ய<sup>367</sup>ய<sup>368</sup>ய<sup>369</sup>ய<sup>370</sup>ய<sup>371</sup>ய<sup>372</sup>ய<sup>373</sup>ய<sup>374</sup>ய<sup>375</sup>ய<sup>376</sup>ய<sup>377</sup>ய<sup>378</sup>ய<sup>379</sup>ய<sup>380</sup>ய<sup>381</sup>ய<sup>382</sup>ய<sup>383</sup>ய<sup>384</sup>ய<sup>385</sup>ய<sup>386</sup>ய<sup>387</sup>ய<sup>388</sup>ய<sup>389</sup>ய<sup>390</sup>ய<sup>391</sup>ய<sup>392</sup>ய<sup>393</sup>ய<

<sup>1</sup> Road open 15.

\* Read ஸ்டீடி வெங்கடூர்.

\* Tk. has புசை ஆனை; read புரசையானை.

\* Read Ser.

Read 15.

\* Line 30 stands above the second half of line 29, and the inscription continues to run upwards as far as line 35 inclusive.

<sup>7</sup> Read perhaps தியமத்தி.

\* Read வின்.

<sup>10</sup> The letter *ab* is entered above the line.

<sup>12</sup> Read எம்மார் ப்ரஹ்மர்.

18 Read မဂ္ဂိ-၆.

10 Read செய்து.

9 G. reads சூழிம்.

<sup>11</sup> Read ஸாஜெட்டி.

14 The FI is entered below the line.

- 41 ம<sup>1</sup> கமுகஜோட்டங்குழி இருநூற்றைம்பதும் பெரியெரி கரைநு கிழ[ஞ் ப]னை-  
ய[ஐ]ஞ்செரித்தும்புகாவு[ஞ்] (த்தெற்கும்) வடநு கொ[ஞ்சி உருகு[ஞ்] மவித்-  
தந்  
42 தொட்டத்[து]ஞ் தெற்கு பெருவதிக்கு மெற்கு(ங்கிழஞ்)மற்று வெவ[த]ானம் [நீ]க்கி  
குழி நாலாயிரத்து இருநூறும் ஆக இவ்வூர்க்கொலா-  
43 ல் குழி நாலாயிரத்து நா[து]ற்றைம்பதும் இவ்வூர் ஸ்ரீ[நீ\*]நாராயண பரீகாமக்-  
கொடிவிண்ணகர் ஆழ்வார்க்கு <sup>2</sup> கஜ[நீ]நா[டு]லாகமாக இ[ஐ]  
44 [ம]ஞ்சிப்பயநார் ம[க]நார் வெநாபதிகள் ஜயங்கொ[ண்]டசொழிமுறையுந் திராஜர் கு[நி]-  
த்தார் [நீ\*] இ[ன்]நிலம் நாலாயிரத்து நானூற்றைம்ப-  
45 து குழியும் [வ]ஞ்ரூபத்தவ[த்]<sup>3</sup> இ[ஐ] [ஆ]ம்[வ]ர[டு] [ஸ்]ரீ[நீ]யெய்யெய்யெ இ-  
றையிறுத்துகுடுப்பொமாமொ[ம்] ஷேவாவெய்யெய்யெ [நீ\*] மெய்யெய்யெ-  
46 றிருஞ்ரூ கரையிட்டு கரைப்பொது பணித்தார் பிழாநார் [ஸ்]ரீ[நீ]யெய்யெய்யெய்யெய்யெ  
அரணைப்புறத்து தி[ண்]டகூளமாதவகுமவித்ததும் ஈவு-  
47 ணி மாதவகுமவித்ததும் பணிப்பணியால் பணி கெட்டு எழு[நீ]யெய்யெய்யெய்யெ  
ணத்தான் வடுகன் ப[ர]கரகென் [நீ\*] இவை என் எழு[நீ]யெய்யெய்யெய்யெ

## TRANSLATION.

[The first 15 lines agree with ll. 1—10 of No. 20 above.]

(Line 16.) When at Ulagai<sup>4</sup> the Kêraḷas were uprooted along with the infants of their family, ran away and plunged into the western ocean, (*the Chōḷa king*) despatched (*his*) elephants for a rare bath (*in the ocean*). (*He*) tied in the stables the Iraṭṭas (*i.e.* the Chalukyas) whose elephants were numberless,<sup>5</sup> along with the elephants of the Kaṇṇiyas,<sup>6</sup> which (*he*) had seized. (*He*) took the tribute which they paid, along with female elephants (*which had*) trappings, and returned.

(L. 17.) Having occupied (*an island*) surrounded by water, (*he*) cut off in a hot battle, which had been appointed near the river, the great heads of the following *Paṇḍya-yakas*:—Malliyanaṇ of great valour, Mañjippayaṇ, Piramadēvaṇ (*i.e.* Brahmādēva), whose elephants dripped with rut, Aśōkaiyaṇ,<sup>7</sup> (*who wore*) a fresh garland, Śattiyaṇaṇ of brilliant valour, Pattiyaṇaṇ, (*the minister for*) peace and war, Vimayaṇ, (*who wore*) a fragrant, excellent garland (*and who resembled*) a rutting elephant, and Vaṅgāraṇ of great wisdom, (*and the heads*) of the Gaṅga (*king*), (*who carried*) a dreadful lance, of the Nuḷamba (*king*),<sup>8</sup> of the king of the Kāḍavas,<sup>9</sup> and of the Vaidumba king,<sup>10</sup> the rut of whose elephants was diminishing (*through fear*).

(L. 20.) Before (*the Chōḷa king*) had nailed up (*the heads of these princes in*) the great city (*called after*) the great river Gaṅgā,<sup>11</sup> the Śaḷukki,<sup>12</sup> who came from the race of the

<sup>1</sup> Read *y*.

<sup>2</sup> Read கஜ-நீகா.

<sup>3</sup> Read வஞ்ரூபத்தவத்.

<sup>4</sup> Instead of this, the Takkōlam inscription reads Udagai, which seems to have been a city of the Pāṇḍyas; see above, Vol. II. p. 250, note 3.

<sup>5</sup> Perhaps the author means 'the numberless elephants of the Iraṭṭas,' and not 'the Iraṭṭas whose elephants were numberless.'

<sup>6</sup> This seems to be a designation of the Pāṇḍyas, in whose dominions Kaṇṇi, *i.e.* Cape Comorin, was situated.

<sup>7</sup> A *Maṇḍalin* Aśōkaiyaṇ is stated to have lost his life in the battle of Koppam; see p. 63 above.

<sup>8</sup> *I.e.* the Pallava chief-of Nuḷambapāḍi; compare above, p. 59, note 1.

<sup>9</sup> *I.e.* the Pallava chief of Śeṇji (Gingee); see *Ind. Ant.* Vol. XXII. p. 143.

<sup>10</sup> Compare above, Vol. II. p. 379, note 9.

<sup>11</sup> *I.e.* in Gaṅgaikonda-Śōlapuram.

<sup>12</sup> *I.e.* the Western Chālukya king Āhavamalla-Sōmēśvara I., who was already referred to in the description of the battle of Kūḍaḷsaṅgamam; see the translation on p. 37 above.



Moon, reproached himself, saying :— “ It is much better to die than to live in disgrace,” became troubled in mind, and declared that the same Kûḍal, where, previously, (*his*) sons and himself turned their backs and were routed, (*should be the next*) battle-field.

(L. 21.) In order that all might know (*it*), (*he*) wrote as preamble of a letter, which was hard to be despatched, the words :— “ He who does not come to the appointed Kûḍal through fear, shall be no king, (*but*) a liar (*who incurs*) great disgrace in war,” (*and*) gave (*this letter*) along with the order for despatch (?) to the liars of Iraṭṭa-pâḍi,<sup>1</sup> who ordered Gaṅgā[k]ṭṭaṇ (*to deliver it*).

(L. 23.) He came, prostrated himself at the two feet (*of the Chôla king*), and declared (*the contents of*) the letter. The mind, the face and the two royal shoulders (*of the king*) became doubly brilliant with surpassing beauty and joy.

(L. 24.) (*He*) started and entered that battle-field. Not having seen the king of the Vallabhas (*i.e.* the Chalukyas) arrive at Kândai,<sup>2</sup> (*he*) waited one month after the appointed day. Then the liar<sup>3</sup> ran away until his legs became sore, and hid himself in the western ocean, and each of the three: Dêvanâthaṇ, Śitti and Kêśi, turned their backs.

(L. 25.) (*The Chôla king*) subdued (*in*) war the seven and a half *lakshas* of the famous<sup>4</sup> Iraṭṭa-pâḍi, and kindled crackling fires. In order that the four quarters might praise (*him*), (*he*) planted (*on*) the bank of the Tuṅgabhadra a pillar (*bearing*) a description of (*his*) victory, while the male tiger, (*the crest of the race*) of the Sun, sported joyfully.<sup>5</sup>

(L. 26.) (*The king*) appointed the liar,<sup>6</sup> who came on a subsequent day, as Vallabha (*i.e.* Chalukya king), and tied (*round his neck*) a beautiful necklace (*kaṇṭhikā*).<sup>7</sup> (*He*) wrote unmistakably on a board how (*the Châlukya*) had escaped the trunk of an elephant (*which had*) a cord (*round its neck*), and had run away with the knowledge (*of all the people*) of this earth.<sup>8</sup> Then, on the auspicious day on which (*the latter*) attained to the dignity of Śaḷukki, (*the Chôla king*) tied on (*his*) breast (*that board*) and a quiver (*of arrows*) which was closed (*and hence useless*).

(L. 28.) Having moved (*his camp*), he declared :— “ (*We*) shall not return without regaining the good country of Vēṅgai, which (*we had formerly*) subdued. You,<sup>9</sup> (*who are*) strong, come and defend (*it*) if (*you*) are able !” That army which was chosen (*for this expedition*) drove into the jungle that big army, which resisted (*its enemies*) on the great river close to Viśaiyavâḍai (*and*) which had for its chiefs Jananâthaṇ,<sup>10</sup> the *Dandānāyaka* Râjamayaṇ, whose *mast* elephants trumpeted in herds, and Mupparaśaṇ.

<sup>1</sup> *I.e.* the ministers of the Châlukya king.

<sup>2</sup> As *ra* and the secondary form of *ḍ* are expressed by the same character, the name of this place may have as well been Karandai.

<sup>3</sup> *Viz.* Âhavamalla, who had earned this epithet by not keeping the appointment at Kûḍal, which he had proposed himself.

<sup>4</sup> Literally, ‘which is hard to praise.’

<sup>5</sup> The tiger was probably figured on the *jayastambha*, as on a pillar, which contains an inscription of Râjendra-Chôla, on the top of Mahēndragiri; see my *Annual Report* for 1895-96, p. 7.

<sup>6</sup> An inscription of the 7th year at Tirukkalukkuṇṇam (see p. 65 above) shows that this ‘liar’ was Vikramāditya (VI.).

<sup>7</sup> On *kaṇṭhikā* as a symbol of the dignity of heir-apparent see *Ep. Ind.* Vol. IV. p. 227, note 10.

<sup>8</sup> It seems that Vikramāditya VI. had been condemned to be trampled to death by a *mast* elephant which was led by ropes, but that he escaped and was pardoned.

<sup>9</sup> This is addressed to the king who held Vēṅgai at the time.

<sup>10</sup> On a previous occasion Virarâjendra I. had decapitated the younger brother of Jananâtha of Dhârâ; see p. 37 above.



(L. 29.) His elephants drank the water of the Gôdâvarî. (*He*) crossed even Kaliñgam and, beyond (*it*), despatched (*for*) battle (*his*) invincible army as far as the further end of Śakkara-kôṭṭam (Chakra-kôṭṭa).<sup>1</sup>

(L. 30.) (*He*) re-conquered the good country of Vêṅgai and bestowed (*it*) on Vijayādityaṇ, whose broad hand (*held*) weapons of war, (*and*) who had taken refuge at his lotus-feet.<sup>2</sup>

(L. 31.) Having been pleased to return speedily, (*the Chôla king*) entered Gaṅgâpurî<sup>3</sup> with the goddess of victory, who had shown hostility in the interval,<sup>4</sup> and there made (*himself*) the lord of the earth, (*with the title*) Râjâdhirâjarâjaṇ,<sup>5</sup> in accordance with the observances of his (*family*).

(L. 32.) While (*all*) the kings on earth worshipped (*his*) feet and praised (*him*), (*he*) was seated on a throne of bright jewels and exhibited in order the heap of the great treasures which (*he*) had seized in the good country of Vêṅgai. (*He*) unlocked the rings and chains (*of prisoners*) and altered (*his previously made*) vow, according to which they ought to have lived (*in confinement*). (*He*) wielded a sceptre which ruled (*as far as*) the limits of (*the mountain*) surrounded by snow (*i.e.* the Himâlaya) and of Sêtu (*i.e.* Râmêśvaram), and illumined the earth.

(L. 34.) In the fifth year (*of the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrî-Vîrarâjêndradêva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—“Let (*all*) supplicants come!”

(L. 36.) We, the great assembly of Manimangalam, *alias* Râjaśûlâmani-chaturvêdimangalam, in Mâgaṇûr-nâḍu, (*a subdivision*) of Śêṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, having given alms (?) and being assembled, without a vacancy in the assembly, in the large *maṇḍapa* (*of*) the *Brahmasthanam*<sup>6</sup> in our village, on the day of *Uttara*(-Phalguni), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of *Kanyâ* in this year, (*gave to the temple*) the following land, which we had formerly given on payment, free of taxes, to Mañjippayaṇâr, *alias* Jayasimhakulântaka-Brahmamârâyar, the father of the *Sênâpati* Jayaṅkoṇḍa-Śôḷa-Brahmâdhirâjar, the owner of a living (*jivita*) in this village, and which he was enjoying as his property.

(L. 40.) An areca garden of two hundred and fifty *kulî*, which he had purchased, to the east of the large channel which flows from the large sluice of this village, (*and*) to the north of the *Bhârata* channel, and four thousand and two hundred *kulî* to the east of the bank of the large tank, to the north of the channel (*which flows from*) the sluice of Paṇaiyandañ-jêri, to the south of the garden of Kôrañ[ji Rudra-Kra]mavittan, and to the west of a large road, excluding other *Dêvadânas*,—altogether four thousand four hundred and fifty *kulî* by the rod (*kôl*) of this village were given to (*the temple of*) Śrîmad-Dvârâpati, (*alias*) Śrî-Kâmakkôḍi-Viṇṇagar-Âḷvâr in this village, for the expenses of the worship, by the *Sênâpati* Jayaṅkoṇḍa-Śôḷa-Brahmâdhirâjar, the son of that Mañjippayaṇâr.

<sup>1</sup> See above, Vol. II. p. 234, note 9.

<sup>2</sup> See above, p. 68, note 11.

<sup>3</sup> This passage was already quoted *ibid.* p. 232, note 3.

<sup>4</sup> This is an admission of the fact that the Chôlas had experienced reverses.

<sup>5</sup> The Gaṅgaikōṇḍa-Śôḷapuram inscription reads [Râ]jâdhirâjan-Râjarâ[ja].

<sup>6</sup> See above, p. 63 and note 1.

(L. 44.) We, the great assembly, are bound to pay the taxes and to give these four thousand four hundred and fifty *kulī* of land to this *Ālvār* for as long as the moon and the sun exist.

(L. 45.) Having been present in the assembly and having heard the order of Bhavanandi-Sahasraṇ of Piṇḍūr, Tindakūḷa-Mādhava-Kramavittan of Aranaipuraṇ, and Mādhava-Kramavittan of Īvuni, who had distributed the blocks and inspected the blocks,<sup>1</sup> I, Vaḍugaṇ Pākkaṇ (*i.e.* Bhāskara), the accountant of the village, wrote (*the above*). This (*is*) my writing.

No. 31.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription belongs to the 48th year of the reign of Rājakēsarivarman, *alias* Kulōttunga-Chōḷadēva (I.), and opens with the same introduction as two inscriptions at Kāñchī, which I have published in Vol. II. (Nos. 77 and 78). It is dated on a week-day (l. 8) which, according to Professor Kielhorn's calculation,<sup>2</sup> corresponds to Friday, the 25th January A.D. 1118. On this day a private person purchased from several other persons 1,050 *kulī* of land near the village and granted them to the temple, with the condition that the produce of the land might be used for defraying the cost of processions on new-moon days.

TEXT.

- 1 ஸ்ரீ || [பு]கழ்மாதா விளங்கச்சயமாதா விரும்[ப] நிலமகள் நிலவ மலர்மக[ள்] பு-  
ணர உரிமையிற்சிற[க] மணிமுடி
- 2 கு[டி] [மீந]வர் நிலை கெட வில்லவர் குலை த[ர] எனை மன்னவிரிதரித்குழி<sup>3</sup>  
தரத்திங்கனைத்து[க]ன் சகரநடாத்தி விஜய[ர\*]வி-
- 3 ஷெகம் ப[ண்]ணி [வி]ரவரிஹாலநத்து உலகு[ரை]யாளொடு மன்னி [வி]ற்றிருக-  
ருளிய கொவி(ர)ராஜகெவரிவநு-
- 4 ரா[ண] திர[ஹ]வநவகுவத்திகள் ஸ்ரீகுலொத்துங்கசொழுவெவற்கு யாண்டு சயஅ  
வது குலொத்துங்க-
- 5 சொழவளநாட்டுக்கு[ன்\*]றத்தூர்நாட்டு மணிமங்கலமான பாண்டியனைஇருமடி[வ]ன்-  
கொண்டசொழ-
- 6 சது[ர்\*]ப்பெகிமங்கலத்து ௨(ர)ஹாலவெயொம் எழுத்து [\*] 4 நம்[மு]ர் வண்மொரா-  
வதி 5 எம்பெருமா[ன்] கொயிலில் ஸ்ரீகா-
- 7 ரி[ய]ம்[ஞ்செய்]நிற 6 அள்ளுர்க்கெசவபட்டினம்<sup>7</sup> அரணைபுறத்து திருவ[ாய்][க்\*]-  
குலபித்தனுங்கண்டு யாண்டு [ச]ய[அ]து<sup>8</sup>
- 8 கும்[ப]ர[ர]யம்[று]ப்ப[று]வ[சு]த்து 9 உவிததையும் வெள்ளிக்கிழ[ை]ம[யும்] பெ[ப]-  
ற்ற சதையத்து நாள் [\*] இவ்வா[ண்]டு முதல்
- 9 அமாவாசி சனிராகித்தவரை எழு[க]ருளுகைக்கு<sup>10</sup> ராஜ[கிர]சொழவளநாட்டு அம்-  
பத்தூர்நாட்டு துளப்பியாற்று துளப்பியா-<sup>11</sup>

<sup>1</sup> See above, p. 64 and note 3.

<sup>2</sup> *Ep. Ind.* Vol. IV. p. 263.

<sup>3</sup> Two inscriptions at Kāñchī (Vol. II. Nos. 77 and 78) read மன்னவிரியலுற்றிழி.

<sup>4</sup> The த is entered below the line.

<sup>5</sup> The எ is entered above and the ம below the line.

<sup>6</sup> Read அள்ளுர்.

<sup>7</sup> The first ட of பட்டன் seems to be entered below the line.

<sup>8</sup> The figure அ looks almost like வ, and it is not impossible that the actual date is சய வது.

<sup>10</sup> Read ராஜகிர.

<sup>9</sup> Read கிரகைய.

<sup>11</sup> The ப்பி of துளப்பி and the ப்ப of உறப்பொ in line 11 are expressed by a compound letter.

- TRANSLATION.

<sup>14</sup> Read பெரான் (இவை என்?).

having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes in union with (*his queen*) Ulagudaiyâl.<sup>1</sup>

(L. 4.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyaṇai-irumadi-veṇ-konda-Śōḷa-chaturvêdimāṅgalam, in Kuṇṇattûr-nâḍu, (*a subdivision*) of Kulōttuṅga-Śōḷa-vaḷanâḍu.

(L. 6.) With the knowledge of Kêśuvapattāṇ (*i.e.* Kêśava-Bhaṭṭa) of Allûr and Tiruvâykkula-Pittāṇ of Araṇaipuraṁ, the managers of the temple of Vaṇḍuvarâpati-Emberumāṇ in our village,—in the [48]th year (*of the king's reign*), on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of *Kumbha*.

(L. 8.) In order that (*the god*) might be carried in procession at new-moon from this year forward as long as the moon and the sun exist, Nuḷappiyâru-[Kil]âṇ Vêḷâṇ [Pê]râyiram-udaiyâṇ, *alias* Taṇḍaganâḍ-udaiyâṇ, of Nuḷappiyâru in Ambattûr-nâḍu,<sup>2</sup> (*a subdivision*) of Râjêndra-Śōḷa-vaḷanâḍu,<sup>3</sup> purchased from Dôṇaya-Kramavittāṇ of Kuṇḍûr one hundred and twenty-five *kulî* at the Âḷaimêḍu (hill).<sup>4</sup> In the same place (*he*) purchased from the arbitrator (*maḷhyastha*) Uṇappôndâṇ and (*his*) younger brothers one hundred and fifteen *kulî*. From Tiruppori-Kramavittāṇ of Irâyûr (*he*) purchased one hundred and twenty-three *kulî* to the east of the channel above the 'Bignonia field.'<sup>5</sup> In the same place (*he*) purchased from Viṣṇu Tiruvêṅgaḍa-Kramavittāṇ of Irâyûr one hundred and seventeen *kulî*. In the same place (*he*) purchased from Aiyakki Vaṇḍuvarâpati-Pichehar one hundred and ten *kulî*. In the same place (*he*) purchased from Yaḷjñānârâyana-Kramavittāṇ of Irâyûr one hundred and twenty-seven *kulî*. In the second *Kaṇṇârû* to the north of the Âḷavadi (road) (*he*) purchased from Vîravali Tiruvarangam-udaiyâṇ Sahasraṇ one hundred and twenty *kulî*. In the third *Kaṇṇârû* at the same place (*he*) purchased from Nandi-Kramavittāṇ of Irâyûr one hundred and eight *kulî* on the northern side. In the first *Kaṇṇârû* to the east of the Arivâladi (road) (*he*) purchased from . . . . Karâmbichcheṭṭu<sup>7</sup> Nâṇamâlai-Kramavittāṇ one hundred and fifteen *kulî*.

(L. 18.) In order that these one thousand and fifty *kulî*<sup>8</sup> might continue as long as the moon and the sun, for providing<sup>9</sup> (*the processions*) at new-moon,—having received from him as purchaser the gold necessary for making (*the land*) tax-free, we, the assembly, gave (*it*) free of taxes, agreeing that we, the assembly, shall have to pay the taxes due on this land.

(L. 21.) Having engraved this on stone and copper, we, the great assembly, gave (*it*) free of taxes, to continue as long as the moon and the sun.

(L. 22.) Having been present in the assembly, I, the arbitrator of this village, Maṇimaṅgalam-udaiyâṇ Vêḷâṇ Pêrâṇ, wrote (*the above*) at the order of Aiyyakki Vaṇḍuvarâpati-Pichehar. This (*is*) my writing.

<sup>1</sup> *I.e.* 'the mistress of the world;' compare above, Vol. II. p. 391, note 8.

<sup>2</sup> This subdivision owes its name to Ambattâr, a village and Railway station west of Madras and 6 miles north of Saidâpêṭ.

<sup>3</sup> See below, p. 76 and note 15.

<sup>4</sup> The same field is mentioned in No. 28, l. 8 f.

<sup>5</sup> The same term occurs repeatedly in an inscription at Tirumalai (Vol. I. No. 72). It seems to denote a group of fields.

<sup>6</sup> Compare above, No. 29, text line 22.

<sup>7</sup> By adding up the preceding amounts we arrive at 1,060 *kulî*, *i.e.* 10 more than stated in the text.

<sup>8</sup> On *puram* see above, p. 6, note 9.



Chandradêva-Anna[t]ti-Kramavittan of Kuṇḍûr, (*two residents*) of this village, [2]6[6] *kuli* of cultivated land in the second *Kaṇṇârû*<sup>1</sup> to the east of the *Manai-arudi* channel<sup>2</sup> at the *Âlaimêdu* (hill)<sup>3</sup> in this village, enclosed within the following four boundaries:—The eastern boundary of the land (*is*) to the west of the third *Kaṇṇârû*; the southern boundary (*is*) to the north of a channel which flows towards the east; the western boundary (*is*) to the east of this second *Kaṇṇârû*; (and) the northern boundary (*is*) to the south of the *Perunalvadi* (road)<sup>4</sup> . . . . .

No. 33.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 4th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôḷadêva (l. 17), and opens with an introduction which resembles that of the Tañjâvûr inscription of this king, but is only partially preserved. It records that certain land was purchased from the villagers and granted to the temple. The land was situated in Pulvâypappân-Kuḷattûr—evidently a portion of the village of Kuḷattûr which is referred to in No. 27 above.

TEXT.

- 1 ஸ்ரீ [ஸ்ரீ] [||\*] [ஸ்ரீ]மாலை மிடை[ஸ்ரீ] பொ[ந்]ம[ர]லை திகழ்தர ப[ர]மாலை  
மனி[ஸ்ரீ] பருமணித்தி[ர]ள் புயத்திரு நா-<sup>5</sup>
- 2 ல[மட]கையெயுடு ஜயமகனிருப்ப த[ந்] வரை[மார்]வகனதெனப்பெற்றுத்திருமகனொ-  
ருதனி
- 3 இருப்ப[க்க]லைமக[ள்] சொற்றிறம் பு[ண]ர்சு கற்பின[ள்]ரகி [வி]ருப்பொடு நாவகத்-  
திருப்பத்து[சை]தெ[ர]றுனிகி[ரி]-
- 4 பொடு செங்கொல் நடப்ப அ[கி]ல[பு]வனமுழுதுங்கவிப்பதொர்புதும[தி] பொல்  
வெ[வ]ண்கு[டை] விண
- 5 . . . . . [க்கிடப்ப]க்[கு]ளத்திடைத்தெ[லு]ங்க[வி]மன் திசை  
பெறவும் க
- 6 . . . . . வெம்[ப]டை தாங்கி வெங்[வை]கமண்டலத் . . .
- 7 . . . . .
- 8 ஆ[தி]யுகம் . . . . . [ணி]மகுட[மு]
- 9 . . . . . த[ன்] கொயி[ல]
- 10 . . . . . வொடுங்க முரசு[க்]ள் முழங்க விஜெயமும் புக-  
ழும் [டு]மல் மெல் யொ-
- 11 ங்க<sup>6</sup> செழியர் வெஞ்சரம் புக செர[ல]ர் கடல் புக அழிதரு சிங்கணாஞ்சி  
நெஞ்சலமர கங்கர் தி-
- 12 றை இட கன்னடர் வென்னிடக்கொங்கர் யொதுங்க<sup>7</sup> கொங்கணர் சாய ம[ற்]-  
றைத்திசை மன்ன[ரு]-
- 13 ம் தன்தமக்காணெந திருமலர்ச்செவ[டி] உ[ரி]மையில் [இ][ஸை\*]றஞ்ச தெ[ர]ல்லை  
எழுவு[ரு]ன்[டு]த[ர]முத்தொ[ன்]-
- 14 [தி] முல்லைவாண[கை] முக்கொக்கி[ழா]ந[டி] உ[ரை]மலு<sup>8</sup> சங்கரன் இமைசி[மை]-  
அத்திரு[ன்]டு[த]ந<sup>9</sup> பொ[ரு]ன்தி உடன்நிருப்ப ஆங்கவன் ம-

<sup>1</sup> See above, p. 73, note 6.

<sup>2</sup> See *ibid.* text line 9 f. and No. 31, text line 10,

<sup>3</sup> Read தி.

<sup>4</sup> Read ஓங்க.

<sup>5</sup> Read இமையச்சிமையத்திருந்தானென,

<sup>6</sup> Compare above, No. 28, text line 9.

<sup>7</sup> See above, No. 28, text line 8 f.

<sup>8</sup> Read ஓதுங்க.

<sup>9</sup> Read உமையொடு.

- [illegible]

TRANSLATION.

(L. 18.) The hand-writing, (*referring to*) a deed of sale (*vilaiy-irayam*) of land,<sup>12</sup> of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irumadi-mēṇ-konda-Śōlachaturvêdimāṅgalam, in Kuṇṇrattûr-nāḍu, (*a subdivision*) of Kulōttunga-Śōlavalanāḍu, (*a district*) of Jayankonda-Śōla-maṇḍalam.

(L. 19.) We have sold the following land to Kēsavaṇ Pōrāyiram-uḍaiyāṇ, *alias* Taṇḍaganād-uḍaiyāṇ, the headman of Nuḷappiyāṇu<sup>13</sup> in Ambattūr-nāḍu,<sup>14</sup> (*a sub-division*) of Pulaṅ-kōṭṭam,<sup>15</sup> *alias* Rājendra-Śōla-vaḷanāḍu.

\* Road கட்டுவதில் தாமதம்.

\* The ~~ex~~ is entered below the line.

<sup>7</sup> Read 1011 as 6325.

\* 11:11:11 11:11

10. K. and R. 1957.

<sup>12</sup> The same term occurs in No. 10 above, text line 2.

<sup>14</sup> See above, p. 73, note 2.

<sup>15</sup> This district is named after Pulai or Polai, a village near Madras on the road to Nellore (No. 38 on the *Madras Survey Map* of the Saidâpêt tâluka). Compare *Ep. Ind.* Vol. IV. p. 8, note 2.



(L. 20.) Land in [Pulvâ] yppâppâ[n-Kulattâr], a hamlet on the west of this village. (*The northern boundary is*) to the south of the pond of I[ḍaiyaṅkâḍu]; (*the southern boundary is*) to the north of the boundary of Mâgaṇûr;<sup>1</sup> the eastern boundary (*is*) to the west of Kaḷaruṇ[ga]lî; and the western boundary (*is*) to the east of the pond.

(L. 22.) We, the great assembly, sold (1) the field of one-quarter (*vêli*), enclosed within these four boundaries, (*which measures*) from old times 1,500—one thousand and five hundred (*kulî*), including the large field of Nambi-naṅgai, and (2) half (*a vêli*) of land (called) Naḍuvu-[lî]rutlichey, to (*the temple of*) Vaṇḍuvarâpati-Tiruvâykkulatt-Âlvâr in this village, in order that (*the god*) might receive offerings after having bathed on the day on which (*he*) is carried out for the *Tiruvurôṣaṇi* (festival), (*which takes place*) every month on (the day of) *Rôhîṇî*, the *nakshatra* of the birth (*of the god*) of our village.

(L. 25.) This was written under order by Maṇimaṅgalam-uḍaiyâṇ Ilakkuvanāṇ (*i.e.* Lakshmaṇa) Râmadêvaṇ.

No. 34.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of *Tribhuvanaachakravartin* Kulôttunga-Chôḷadêva. It records that the villagers gave to the temple two pieces of land near the village, the first of which had been purchased from Sâhaṇai Mâdhava-Bhaṭṭaṇ. The second piece of land had been purchased in the 13th year of the reign of Vikrama-Chôḷadêva.

As it is improbable that a very long time could have passed between the purchase of the land in the 13th year of Vikrama-Chôḷadêva and its grant to the temple in the 8th year of Kulôttunga-Chôḷadêva, it may be assumed that Kulôttunga-Chôḷadêva was the immediate successor of Vikrama-Chôḷadêva. According to the Chellûr plates of Kulôttunga II.,<sup>2</sup> Vikrama-Chôḷa reigned for 15 years (A.D. 1112–1127)<sup>3</sup> and was succeeded by his son Kulôttunga-Chôḷa II. Hence the former may be identified with Vikrama-Chôḷadêva who is mentioned in the subjoined inscription, and the latter with Kulôttunga-Chôḷadêva to whose reign the inscription belongs.

TEXT.

- 1 [ஹ]ஸ்தி ஸ்ரீ [||\*] திரிபுவ[ன]ச்சக்கரவத்திகன் ஸ்ரீகுலொத்துங்கசொ[ழ]தெவற்கு  
யாண்டு அ ஆவது ஜயங்கொண்ட-
- 2 செ[ர]முமண்ட[ல]த்து குலெ[வ]ரத்துங்கசொழவளநாட்டுக்குன்றத்தூர்நாட்டு மணிமங்-  
கலமாந பாண்டியனை[இ]ரு[ம]டிவென்கண்டசொழச்ச[து]டுவூதிமங்கல[த்]-
- 3 [து 2]ஹாஸெஹெயொம் எழத்து<sup>4</sup> [||\*] நம்[மு]ர் [வ]ண்ணெவராபதி எம்பெருமான்  
[டு]காயில் ஸ்ரீகாரிய[ஞ்]சய்வ[ர]ற்கும்<sup>5</sup> ஸ்ரீவெஜ்வக்கண்காணி செய்வானுங்கண்-
- 4 [டு] <sup>6</sup>இவ்வம்பெருமா[னு]க்கு திருவிடெய[ர]ட்டமாக இவர்<sup>7</sup> ஆலெ[மடு] மனைய]-  
றுதி[வாய்]க்காலுக்கு கிழக்கு இரண்டாங்கண்ணுற்று ல[ர]ஹனை<sup>8</sup> மாதவபட்-  
டன் ப-

<sup>1</sup> See above, No. 27, text line 3.

<sup>2</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>3</sup> *Ibid.* Vol. XX. p. 282.

<sup>4</sup> Read எழுத்து.

<sup>5</sup> Read செய்வானும்.

<sup>6</sup> Read இவ்வெம்.

<sup>7</sup> Read இவ்வூர்.

<sup>8</sup> Read லாஹனை as in No. 35, text line 14, and compare லாகனை in No. 35, text line 11, and லஹனை in No. 29, text line 23.

- 5 [க்]ல் பொன் இட்டுக்கொண்ட குழி உயி இக்குழி இருநூற்று இருபதும்  
[\*] ஸ்ரீவிக்கிரமசொழிபெ[வ]ற்கு யாண்டு யங ஆவத<sup>1</sup> இவ்வயி<sup>2</sup> பெருமாலு-  
க்கு திருவிடெயாட்ட-  
6 [ம]ரக இவ்[வ]ர் பெருந்தூம்பிள்ளும் வடக்கு கொங்கி[வ]ர்[வி] (பொன்) பெ-  
ருங்காலுக்கு கிழக்கு ஆ[வ]வ[தி]க்கு தெற்கு<sup>3</sup> இரண்டாங்குண்டி<sup>4</sup>ற்று<sup>5</sup> இவ்-  
எம்பெருமான் திரு-  
7 [வி]டெயாட்டத்[து]க்கு வடக்கு பெருங்காலுக்கு கிழக்கு கண்டூற்று<sup>6</sup> தெற்கு  
[வி]ரவலி [உய்ய]க்கொண்டான் பட்டன் [உள்]ளிட்டார் பக்கல் பொன் [இ]ட்டு-  
க்கொண்ட தொட்டம் கு-  
8 [ழி] ஈசுடிகூலவ [இ]க்குழி நூற்றதுபத்தொன்ப[தெ] முக்காலெ இரண்ட[ம]ர-  
க்காரணியும் சூரடித்தவ[வெ]ர [வெ]சுவதாக இவ்வெயி[வ]ிக்கு<sup>7</sup>த்தொழுவா-  
லவெயொம் [\*]  
9 [ப]ணி [வெ]கட்டு<sup>8</sup> எழுகினை இவ்வுழி<sup>9</sup> ம[ண]க்கன் இவ்வுழி<sup>10</sup> பற்ற[ர]-  
கெதி ஆ[வ]ரு<sup>11</sup>ம்பிரகாசன ஶீமாஜநபிரியனென் [\*] இவ்வெ வின் வெழுத்து [வ]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva. The writing of us, the great assembly of Maṇimangalam, alias Pāṇḍiyanai-irumadi-veṇ-kaṇḍa-Śōḷa-chaturvēdimangalam, in Kuṇṇattūr-nāḍu, (a subdivision) of Kulōttuṅga-Śōḷa-vaḷamadu, (a district) of Jayankonda-Śōḷa-maṇḍalam.

(L. 3.) With the knowledge of the manager of the temple of Vaṇḍuvarāpati-Emberumāṇ in our village, and of the overseer of the Śrī-Vaiṣṇava, we, the great assembly, have given (the following land), free of taxes, to continue as long as the moon and the sun.

(L. 4.) 210 *kulī*—two hundred and ten *kulī*—in the second *Kaṇṇūru*<sup>1</sup> to the east of the *Maṇaiy-arudi* channel<sup>2</sup> at the *Ālaimēdu* (hill)<sup>3</sup> in this village— which had been purchased for gold as a *Tiruvīḍaiyāttam*<sup>4</sup> to this *Emberumāṇ* from [Sāhanai] Mādhava-Bhaṭṭaṇ.

(L. 5.) And a garden of  $169 + \frac{3}{4} + \frac{2}{8} + \frac{1}{16}$  *kulī*— one hundred and sixty-nine, three quarters, two twentieths and one eightieth *kulī*,—to the east of the large channel which flows to the north from the large sluice of this village; to the west of the *Ālarnōḷi* (road);<sup>5</sup> to the north of the *Tiruvīḍaiyāttam* of this *Emberumāṇ* in the second *Kaṇṇūru*; to the east of the large channel; (and) to the south of the *Kaṇṇūru*,—which had been purchased for gold in the 13th year (of the reign) of Śrī-Vikrama-Śōḷadēva as a *Tiruvīḍaiyāttam* to this *Emberumāṇ* from the partners (*Uḷittār*)<sup>11</sup> of Viravali [Uyya] kkonḍan Bhaṭṭaṇ.

(L. 9.) Having heard the order, I, the accountant of this village, Pañchanedi Āḷumbirāṇ, alias Mahājanapriyaṇ, wrote (the above). This (is) my writing.

<sup>1</sup> Read இவ்வெம்.

<sup>2</sup> Read மெற்கு.

<sup>3</sup> Read ஆர்.

<sup>4</sup> Read வட்டி.

<sup>5</sup> See above, p. 75, note 2.

<sup>6</sup> See above, p. 73, note 6.

<sup>7</sup> This is a synonym of *dēvadāna*; see the Index to Vol. I.

<sup>8</sup> See *ibid.* note 3.

<sup>9</sup> Compare above, No. 31, text line 15.

<sup>10</sup> This refers to the 210 *kulī* purchased from Sāhanai Mādhava-Bhaṭṭaṇ.

<sup>11</sup> See above, p. 6, note 11.

No. 35.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE  
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of Parakêsarivarman, *alias Tribhuvanachakravartin* Râjarâjadêva (l. 5), and opens with a panegyrical passage, from which we learn nothing of any importance but that his queen bore the name or title Mukkôkkilânadigal.<sup>1</sup> It records that some land near the village was purchased from Sâhanai Mâdhava-Bhaṭṭan and assigned to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

At the time of the inscription the overseer of the *Śrī-Vaiṣṇavas* was Araṭṭamukki-dâsan. As the same officer is referred to in two inscriptions of the 12th and 28th years of the reign of Kulôttunga-Chôla III. (Nos. 36 and 37 below), it may be assumed either that Parakêsarivarman, *alias* Râjarâjadêva, was identical with that Râjarâjadêva who succeeded Kulôttunga-Chôla III. or that he was the predecessor of the latter. I am inclined to adopt the second alternative, because the present inscription mentions as the person from whom the granted land was purchased a certain Sâhanai Mâdhava-Bhaṭṭan, whose name occurs in a similar connection in the inscription of Kulôttunga-Chôla II. (No. 34 above). Hence the king to whose reign the subjoined inscription belongs has to be styled Râjarâja II., and the successor of Kulôttunga-Chôla III. will be Râjarâja III. The reign of Râjarâja II. would fall between A.D. 1132, the latest date of Kulôttunga II.,<sup>2</sup> and A.D. 1178, the date of the accession of Kulôttunga III.<sup>3</sup>

I have impressions of two other inscriptions of Râjarâja II. which open with the same panegyrical introduction. The first of them, in the Śvêtâranyêśvara temple at Kadappêri near Madurantakam in the Chingleput district (No. 132 of 1896), is dated in the 9th year; and the second, in the Êkâmranâtha temple at Conjeeveram (No. 9 of 1893), is dated in the 15th year of the reign, "on the day of *Punarvasu*, which was a Thursday and the fourteenth *lilhi* of the first fortnight of the month of *Tai*."<sup>4</sup>

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] பூ மருவிய திருமாதும் புவிமாதும் ஜயமாதும் ஓ மருவிய  
கலைமாதும் புகழ்மாதும் நயந்து [பு]லக [அரு]மறைவிதிநெ[றி]ய-
- 2 [னை]த்துமருந்தமிழ்[னி] தழைப்பவருமுறை [உ]ரிமையின் ம[ணி]முடி கு[டி]த்-  
திங்கள் வெண்கு[டை]த்திசைக்களிமெட்டு[டை]கு தறித்தி[ட]-<sup>5</sup>
- 3 மானென விளங்கக்கருங்கலிப்பட்டியைச்செங்கொல் தூரப்பப்பொருவலியாழி பு[வி]  
வளர்த்துடன் வர வில்ல[வர்] தெலுங்கர் மினவர்<sup>6</sup>
- 4 சிங்களர் பல்லவர் முதலிய பார்த்தி[வ]ர் ப[ணி]ய எண்ணருங்கற்பமண்ணகம்  
புணர்நூ செம்பொ[ன்] வீரலிஹாஸன[த்]து உலகுடை முக்-
- 5 கொக்கிழானடிகளொடும் [வி]ற்றிருநூளிய கொப்பரகெசரிபநூரான திஹவனச்சக்-  
கரவர்த்திகள் ஸ்ரீராஜராஜதேவற்கு<sup>7</sup> யாண்டு அ
- 6 ஆவது [||\*] ஜயங்கொண்டசொழமண்டல[த்]\*து குலொத்துங்கசொழவனாட்டு<sup>8</sup>  
குன்றத்தா[ர்]னாட்டு மணிம[ங்]கலமான பாண்டி-

<sup>1</sup> Mukkôkkilânadigal had been the name of the chief queen of Vikrama-Chôla; see above, Vol. II. p. 309.

<sup>2</sup> *Ind. Ant.* Vol. XX. p. 285.

<sup>3</sup> *Ep. Ind.* Vol. IV. p. 266.

<sup>4</sup> யாண்டு பதினஞ்சாவது தைமாலத்து பூஷ்பகூத்து புணர்நூசும் உதுடி[ர்]சியும் வியாழ-  
க்கிழமையுமா[ன்] நாள்.

<sup>5</sup> Two other inscriptions of the same king read தனிக்கூட.

<sup>6</sup> Read மினவர்.

<sup>7</sup> The வ of வற்கு is entered below the line.

<sup>8</sup> The ட of னாட்டு is entered below the line.



## TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of prosperity, who carries a (*lotus*) flower, the goddess of the earth, the goddess of victory, the goddess of learning, who resided on (*his*) tongue, and the goddess of fame lovingly embraced (*him*), and while all the rules prescribed in the sacred Vêdas and the elegant Tamil flourished exceedingly, (*the king*) put on the jewelled crown by right of royal descent.

(L. 2.) The moon of (*his*) white parasol was glittering as if it were a matchless hall in which the eight elephants of the quarters abided; <sup>1</sup> (*his*) sceptre drove away, (*like*) a prostitute, the dark Kali (*age*); and (*his*) discus, powerful in battle, accompanied (*his sceptre*), extending (*his conquests on*) the earth.

(L. 3.) Having won the heart (*of the goddess*) of the earth for countless ages, (*he*) was pleased to be seated on the throne of heroes, (*made*) of pure gold, with (*his queen*) Mukkô-kkilâṇaḍigal, the mistress of the world, while the Villavar (Chêras), Teluṅgar, Mîṇavar (Pândyas), Sîngalar, Pallavar and other kings prostrated themselves (*before him*).

(L. 5.) In the 8th year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Râjarâjadêva.

(L. 6.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pândiya-nai-irumadi-mēṇ-konḍa-Śôḷa-chaturvêdimāṅgalam, in Kuṇṇattûr-nâḍu, (*a subdivision*) of Kulôttuṅga-Śôḷa-vaḷanâḍu, (*a district*) of Jyaṇkonḍa-Śôḷa-maṇḍalam.

(L. 7.) With the knowledge of Vishṇu-Bhaṭṭaṇ of Irâyûr, the manager of the temple of Vanḍuvarâpati-Emberumâṇ in our village, and of Araṭṭamukkidâsaṇ, the overseer of the *Śrî-Vaishṇavas*.<sup>2</sup>

(L. 9.) In order that (*the god*) Vanḍuvarâpati-Emberumâṇ in our village might receive (*every day*) an offering of four *nâḷi* of boiled rice before early dawn, the Maṅgaḷaṅgiḷḷ Vêḷâṇ Malaiginiyaninrâṇ of Ūṇṇukkâḍu,<sup>3</sup> *alias* Aḷagiya-Śôḷa-nallûr, in Ūṇṇukkâḍu-nâḍu, (*a subdivision*) of Ūṇṇukkâṭṭu-kôṭṭam, (*a district*) of the same maṇḍalam, purchased for money from [S]âḡanai<sup>4</sup> Mâdhava-Bhaṭṭaṇ of our village (*the following*) land.

(L. 11.) Two hundred and five and a half *kulî* of Kâkkambirâl Śrîrâma-Śîriḷaṅgô in the second *Kaṇṇârû*<sup>5</sup> to the east of the large channel which flows to the north from the large sluice of this village,<sup>6</sup> and to the north of the *Âlavadi* (road),<sup>7</sup> which that Mâdhava-Bhaṭṭaṇ had purchased from Kâkkambirâl Karuṇâkara-Bhaṭṭaṇ of this village; two hundred and seventeen *kulî* of Kâkkambirâl Śrîrâma-Śîriḷaṅgô in the fourth *Kaṇṇârû* to the north of this road; to the east of this, one hundred and nine *kulî*, equal to one *taḷi*<sup>8</sup> (and) bearing the same name; and to the north of this, eighty *kulî*, . . . . in the field of Sâḡanai Bhaṭṭaraiyaṇ, which that Mâdhava-Bhaṭṭaṇ had received as a present from Tiruvêṅgaḍa-Bhaṭṭaṇ of this village,—altogether,<sup>9</sup> six hundred and twelve and a half *kulî* according to the land-register.<sup>10</sup>

<sup>1</sup> *I.e.* he ruled over the whole earth.

<sup>2</sup> The words ஸ்ரீவெண்கவ்வாரியஞ்செய்கிற correspond to ஸ்ரீவெண்கவ்வக்கண்காணி in other Maṇimaṅgalam inscriptions.

<sup>3</sup> This is a village in the Conjeeveram tāluks; see above, Vol. II. p. 345, note 4.

<sup>4</sup> This word is spelt Sâḡanai in text line 14 below; see also above, p. 77, note 8.

<sup>5</sup> See above, p. 73, note 6.

<sup>6</sup> See No. 34, text line 6, and No. 30, text line 40.

<sup>7</sup> See above, p. 78 and note 9.

<sup>8</sup> Compare above, p. 58, line 1.

<sup>9</sup> By adding up the preceding amounts, only 611½ *kulî* are arrived at.

<sup>10</sup> The same term (*pottagam*) occurs in Vol. II. No. 22, second tier, text line 4.

(L. 15.) Having received the gold required for making this land free of taxes from that *Maṅgalāṅgīlāṅ Vēlāṅ Malaiginiyanirāṅ*, we, the great assembly, gave it free of taxes, for as long as the moon and the sun exist.

(L. 16.) The designation which he desires for this land shall be engraved on stone and on copper, and the better half of the leavings of these offerings shall be given to travellers who are *Śrī-Vaiṣṇavas* (and) have not (*received it*) before.<sup>1</sup>

(L. 17.) Having been present in the assembly, which met without a vacancy in the temple court in the middle of this village, and having heard the order of Puruṣhōttama-Bhaṭṭaṅ of Araṇaippuram, I, Maṇimaṅgalam-uḍaiyaṅ [Ā]ṇa[nda]bō[dha]ṇ Vēlāṅ Śrīrāmadēvaṅ, wrote (*the above*). This (*is*) my writing.

(L. 18.) To this (*witness*) I, the carpenter Vaduganādaṅ Tiruvāykkulamāṅ Tonḍaināṭṭ-āchāryan, who possesses the better half of the land of the carpenters (*bach-cha-kāṇi*) in the village. This (*is*) my writing.

(L. 19.) This charity (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*. Hari!

No. 36.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 12th year of the reign of Kulōttuṅga-Chōlādēva III.<sup>2</sup> on a week-day which, according to Professor Kielhorn's calculation,<sup>3</sup> corresponds to Monday, the 4th December A.D. 1189. It records that a military officer purchased 600 *kūḷi* of land near the village and assigned them to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

#### TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] திரிபுவனச்சக்கரவர்த்திக[ள்] மதுரையும் சமுதிரம் பாண்டியனை முடித்தலையுங்கொண்டருளிய [ஸ்ரீ]குலோத்துங்கசொழ்வுதவந்த மா-
- 2 ண்டு யெ ஆவது <sup>4</sup>யநநாயற்று கவரவகூத்து நவமியும் திவ்யத்தெய்வமையும் பெற்ற சித்திகொநான் ஜயங்கொண்டசொழமண்டல-
- 3 த்துக்குலோத்துங்கசொழவளநாட்டுக்குன்றத்தூர்நாட்டு மணிமங்கலமான பாண்டியனை- இரும்புவென்கண்டசொழச்சதுவென்திவங்க-
- 4 லத்து ஶேமாஸவெனயொம் எழுத்து<sup>5</sup> [||\*] நம்முர்<sup>6</sup> வண்டுவரபதி எம்பெருமான் கொயில் ஸ்ரீகாரியஞ்செய்கிற க[ர]ராமச்செட்டு[டு]க்கு[சுவயட்டம்] ஸ்ரீவெ- ஷவக்கண்காணி
- 5 அரட்டமுக்கிதாலனு[ங்]கண்டு இக்கொயில் திருவாய்க்[||\*]தரு[||\*]து எம்பெருமானுக்கு நானாழி அரிசியால் ஒருதிருப்பொனகம் அமு[து செ]ய்த[||\*] இர மண்டலத்து இந்நாட்டுக்கிழம[ர].<sup>7</sup>
- 6 ங்காட்டுநாட்டுத்திருச்சுரத்துக்கண்ணப்ப[ன்] தூசிஆதிநாயகன் [||\*]வ[||\*]யெயன் வன்னியநாயகான உத்தமநிதிக்க[ண்ண]ப்பன் காசிட்டுக்கொண்டு வீட்ட நிலம் இவ்வூர் ஆ-
- 7 . . .<sup>8</sup> மனையறு[||\*]வாய்க்காலுக்குக்கிழக்கு முதற்கண்ணாற்று தெற்கு[||\*] நண்ணி- க்காலுக்கு வடக்கு கிழக்கு இவ்[||\*]வாழ்வார் திருவெயாட்டத்துக்கு மெற்- (க்)கு வடக்கு பெருங்காலுக்கு

<sup>1</sup> The word *apūrvin* is used similarly in Vol. II. No. 25, text line 36.

<sup>2</sup> *Ep. Ind.* Vol. IV. p. 220.

<sup>3</sup> Read மூர்.

<sup>4</sup> Read யநந.

<sup>5</sup> Read கிழ.

<sup>6</sup> Read ஆவெமெ, as in No. 32, text line 6, and in No. 34, text line 4.

<sup>7</sup> See page 43 above.

<sup>8</sup> Read எழுத்து.

- 8 தெய்வ[க்]கு மய்யுழை மணிமங்கலமுடையான் வானவாரிசனும் சேறாஜந[டி]ரி[ய]-  
னும் ம[ணி]மங்கலமுடையான் <sup>1</sup>சீராமதேவனும் பக்கல் விலை கொண்டு  
உடைய உறப்பொந்தா-
- 9 னா [அ]லங்காரபட்டி குழி சூா [\*] இக்குழி அறுநூறும் இ[வ்\*][வ]ன்-  
னியனாயன[ய]ன[ன] உத்தமநிதிக்கண்ணப்பர் [ப]க்கல் வெண்டும் பெ[ப]ர[ன்]  
கொண்டு சநுராடித்தவனொ செல்வதாக யிடெற-
- 10 யிழிச்சி குறித்தொமஹாஸனெயொம் [\*] ஸனெயுள் நின்று அ[ர]னெ[ன]ப்-  
புறத்து பெ[ர]னெ[ன]யஹட்டன் பணிக்கப்பணி கெட்டு எழுதினென் இ[வ்\*]ஆர்  
ம[ண]க[ன்]
- 11 ஆ ஸஸ்லான் சிவவா[ய்]க்கியதெவநான உத்தமப்பிரி[ய]ன[ன்] [\*] இ[வ்]வ-  
யென்னெழுத்து ||உ

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 12th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who was pleased to take Madurai, Iḷam, and the crowned head of the Pāṇḍya,—on the day of *Chitrā*, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of *Dhanu*.

(L. 2.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irunraḍi-veṇ-kaṇḍa-Śōla-chaturvêdimāṅgalam, in Kuṇṇrattūr-nāḍu, (a sub-division) of Kulōttuṅga-Śōla-vaṇanāḍu, (a district) of Jayankōṇḍa-Śōla-maṇḍa-lam.

(L. 4.) With the knowledge of Kârâmbichcheṭṭu Kêśava-Bhaṭṭan, the manager of the temple of Vanḍuvarâpati-Emberumân in our village, and of Araṭṭamukki-dâsan, the overseer of the *Śrī-Vaiṣṇavas*.

(L. 5.) In order that (the god) Tiruvâykkulattu Emberumân of this temple might receive (every day) an offering of four *nālî* of boiled rice, Kaṇṇappaṇ Tûsi-Âdinâyan<sup>2</sup> [Nî]la[ga]ṅgaraiyan Vaṇṇiyanâyan, *alias* Uttamanidi-Kaṇṇappaṇ, of Tiruchehuram in Kîl-Mâṅgâṭṭu-nâḍu, (a sub-division) of the same district and the same *maṇḍalam*, purchased for money from the arbitrator Maṇimaṅgalam-uḍaiyân Vânavâriṣan, Mahâjanapriyan and Maṇimaṅgalam-uḍaiyân Śrîrâmadēvan 600 *kulî* of land, (called) *Uṇṇappōndân*, *alias* *Alaṅkârapatti*,<sup>3</sup> to the east of the *Maṇaiy-aruḍi* channel<sup>4</sup> at the *Â[laimeḷu]* (hill) in this village, to the south of the first *Kaṇṇârū*,<sup>5</sup> to the north-east of the *Kaṇṇikkâl* (channel), to the north-west of the *Tiruvīḍaiyâṭṭam*<sup>6</sup> of this *Âḷvâr*, (and) to the south of the large channel.

(L. 9.) Having received the gold required from that Vaṇṇiyanâyan, *alias* Uttamanidi-Kaṇṇappaṇ, we, the great assembly, gave these six hundred *kulî*, free of taxes, to continue as long as the moon and the sun.

(L. 10.) Having been present in the assembly and having heard the order of Dôṇaiya-Bhaṭṭan of Arapaippuram, I, the accountant of this village, Âḍavallân Śivavâkyadēvan, *alias* Uttamapriyan, wrote (the above). This (is) my writing.

<sup>1</sup> Read சீராம.

<sup>2</sup> *I.e.* 'the chief leader of the van-guard.'

<sup>3</sup> *I.e.* 'the *patti* of Uṇṇappōndân, *alias* Alaṅkâran.' On *patti* see above, Vol. II. p. 359, note 12. Uṇṇappōndân occurs as a proper name in No. 31, text line 11, and Alaṅkâran in No. 29, text line 24.

<sup>4</sup> See above, p. 78 and note 6.

<sup>5</sup> See above, p. 73, note 6.

<sup>6</sup> See above, p. 78, note 8.



No. 37.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 28th year of the reign of Kulōttunga-Chōḷadēva III. and records that the same military officer who is mentioned in the preceding inscription (or a relation of his) deposited with the temple authorities a sum of money, from the interest of which four lamps had to be supplied with fuel.

## TEXT.

- 1 ஸ்ரீஹ்ருஷீ ||— திருவநச்சக்கரவத்திகள்
- 2 மது[டு]ரெயும் பாண்டியனை முடித்தலை-
- 3 யு[டு]காண்டருளிய ஸ்ரீகுலொத்து[ங்]கசொழிதெ-
- 4 வற்கு யாண்டு உயி ஆவது ஜயங்கொண்ட[சொழிமன்]-
- 5 டலத்துக்குன்றத்தூர்நாட்டு மணிமங்கலத்து வண்டிவரா-
- 6 பதியில் ஸ்ரீவெண்கணக்காணி அரட்டமிக்கி[ர]ஸனும்
- 7 [நடுவி]ற்கொயித்திரு[வ]டிப்பிடிக்கும் ஸ்ரீயாஹ[னும்] இ[டு]நிலொம்
- 8 திருச்சுரக்கண்ணப்பன் பஞ்சநெதி நீலகங்கையர் பக்கவிவராண்-
- 9 டெடக்கார்[த்\*]திகைமாலத்துப்பெ[ர]வியூட்டாகக்கொண்ட ப[மு]ந்நாசு[ர]மெ-
- 10 யெழுமாவுக்கும் வண்டிவராபதியிலெ[யி]ரண்டு வ[டு]விளக்கும் நடு]-
- 11 [வி]ற்கொயி[வி]லெயெ[ர]ருசந்திவிளக்குந்திருவையொத்தி-
- 12 யுந்திருவா[யப்]பாடியும் வண்டிவராபதியிலெரிக்கக்கடவ சந்தி[வி]ற்கொயி[வி]-
- 13 நா[லு] விளக்கும் <sup>1</sup> உஞாடித்தவரை செலுத்தக்கடவொமா-
- 14 க [வ]ம்மதி[த்\*]தொம் ஸ்ரீரானத்தொம்(ஃ) ||—

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 28th year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttunga-Śōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—we two, Araṭṭamikkidāsaṇ,<sup>2</sup> the overseer of the *Śrī-Vaiṣṇavas* in (*the temple of*) Vanḍuvarāpati at Maṇimaṅgalam in Kuṇṇarattār-nāḍu, (*a subdivision*) of Jayaṅkonda-Śōḷa-maṇḍalam, and Śrīdhara-Bhaṭṭaṇ, who holds the feet of the god<sup>3</sup> of the central shrine, received from Kaṇṇappaṇ Paṇṇanedi Nīlagāṅgaraiyar of Tiruchehuram seven and seven twentieths old *kāṣu*, to bear interest from the month of *Kārttigai* of this year.

(L. 10.) In return for (*this sum*), we, the authorities of the temple, agreed to burn, as long as the moon and the sun exist, four lamps, (*viz.*) two twilight lamps in the Vanḍuvarāpati (*temple*), one twilight lamp in the central shrine, and one twilight lamp which (*the two temples of*) Tiruvaiyōtti<sup>4</sup> and Tiruvāyappāḍi<sup>5</sup> have to burn in the Vanḍuvarāpati (*temple*).

<sup>1</sup> Read உஞாடித்தி.

<sup>2</sup> This name is spelled Araṭṭamukkidāsaṇ in Nos. 35 and 36.

<sup>3</sup> *I.e.* who is one of the men who carry the idol on procession-days.

<sup>4</sup> This temple is probably identical with Tiruvaiyōttidēvar in No. 28, text line 11.

<sup>5</sup> *I.e.* 'the holy village of shepherds.' This must refer to a temple of Kṛishṇa; compare *Ep Ind.* Vol. IV. p. 202. From the inscriptions of the Vaikunṭha-Perumāl temple at Maṇimaṅgalam we learn that this temple formerly bore the name Tiruvāyappāḍi.

No. 38.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE  
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 13th year of the reign of Râjarâjadêva (III.?). It registers several payments of money into the temple treasury for feeding lamps in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] ராஜராஜதேவத்(க்)கு யாண்டு [ப]கின்முன்றாவது<sup>1</sup> ஜயங்கொண்ட-  
சொ[ழி]மண்டலத்து குலொ[த்\*]துங்கசொழ-
- 2 வளநாட்டுக்குற்றத்தூ[ர்\*]நாட்டு மணி[ம்]ங்கலமாந பாண்டியனையிருமடிவென்கொண்-  
[ப]சொழச்ச[தூர்]ப்பெ[தி]மங்கலத்து<sup>2</sup>
- 3 வண்ணெரா[ப]தி எம்பெருமாந் கொயிலில் ஸ்ரீகாரிய(ம்)ஞ்செ[ம்\*]கிற இராயூர் அரு-  
ளானஹட்டும் இக்கொயிலில்] . . . . . கங்காணி<sup>3</sup> செய்கிற வண்-
- 4 வெராபதி . . . . . இவ்விருவருங்க[ண்](ங்)காணியாக இ[வ்\*][டு]வம்பெருமானுக்கு  
இரவுஷவினக்கு எரிக்க<sup>4</sup> முதல்[நிக்]கப்பொலிசையாலெ வண்-
- 5 வெராபதி எம்பெருமாந் ஸ்ரீபண்டாரத்திலெ இராயூர் அ[ரு]ளானஹட்டன் ஒடுக்கின காசு  
ஒ[ன்]றும் மத்து[வ]ளிச்சிரினங்கொலட்டன்<sup>5</sup> ஒ[டு]-
- 6 க்கின காசு ஒன்றும் மிஞ்[ரு]ர் எம்பெரு[ம்]ரான் அ[டி]யான் [வி]ளங்கவக[ர்\*]ர்  
முந்நிக காசு ஒன்று[ம்] பொருங்குன்றத்து கண்ணந்தை குப்பன்
- 7 இரவுசந்திவிளக்கெரிக்க ஒடுக்கின காசு ஒன்றரை [||\*]

TRANSLATION.

Hail! Prosperity! In the thirteenth year (of the reign) of Râjarâjadêva,—under the supervision of both Arulâla-Bhaṭṭan of Irâyûr, the manager of the temple of Vanduvarâpati-Emberumân at Maṇimaṅgalam, *alias* Pâṇḍiyanai-irumadi-ven-konḍa-Śôla-chaturvêdimāṅgalam, in Kuṇṇattûr-nâḍu, (a subdivision) of Kulôttuṅga-Śôla-valanâḍu, (a district) of Jayankonḍa-Śôla-maṇḍalam, and of Vanduvarâpati . . . . ., the overseer of the *Śrî-Vaiṣṇavas* in this temple,—(the following sums) were paid on interest into the treasury of the temple of Vanduvarâpati-Emberumân, as a fund for burning lamps at evening dawn before this *Emberumân*:—one *kâṣu* by Arulâla-Bhaṭṭan of Irâyûr; one *kâṣu* by Mattu[va]li Śrîṭaṅgô-Bhaṭṭan; one *kâṣu* by Emberumân-Adiyâl [Vi]ṭaṅgavand[â]r of Miñjûr; and one and a half *kâṣu*, for burning a lamp at evening dawn, by Kaṇṇandai Kuppān of Poruṅgunṇam.

No. 39.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

The subjoined inscription belongs to the 18th year of the reign of *Trîbhuvanaśakravartin* Râjarâjadêva. This king is probably identical with Râjarâja III., who is known to have ascended the throne about A.D. 1216 and seems to have been the immediate successor of Kulôttuṅga-Chôla III.<sup>6</sup> In this case the week-day on which the inscription is dated will admit of astronomical calculation. The inscription records that a flight of stone steps leading to a *maṇḍapa* was built at the expense of two brothers.

<sup>1</sup> Read முன்றாவது.

<sup>2</sup> Read ஸ்ரீவெஷுவக்கண்காணி.

<sup>3</sup> Read சரி.

<sup>4</sup> The *r* of சதூர் is corrected by the engraver from *ṛ*.

<sup>5</sup> Read முதலாக.

<sup>6</sup> See page 43 above.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] திருவாய்க்கெழ்வி முன்னக [கி]ரிபுவனச்சக்கரவர்த்தி[தி]க[ள்] ஸ்ரீராஜ-  
ராஜதேவம்-  
2 கு யாண்டு யெ வது யந-நாய[ற்று] வ-டுவூ-வகூத்து பஞ்சமியும் புதன்சிறுமை-  
யும் பெ-  
3 ம்ற அவிட்டத்தினு[ள்] ஜயங்கொண்டசொழமண்டலத்துப்புழியூர்க்கொட்டமா[ன்] கு-  
லொத்து-  
4 க்கொழவளனுட்டுக்கு[ன்]றத்[தூர்]நாட்டு மணிமங்கல[ம]ரான ஸ்ரீராம[ஸ்ரீ]ச்சது-  
லெ-திமங்-  
5 க[ல]த்து வண்டவரா[ப]தி [எ]ம்[பெ]ருமா[ன்] கொயிலில் அ[தி]ஷெக[ம்]ன்ட[ம]த்-  
துக்கு கீழைப்-  
6 புவிமு[கமா]ன சொபானத்துக்கு வெ[ண்]டும் பொன்னிட்டுக்கல்[க]ராஞ்செய்தி-  
தான் மணி[ம]ங்-  
7 <sup>1</sup> கலமுடையான் பஞ்சநெதி இ[டுகூ-பி]ணன் மலை[க]ரியநின்முன் ஸ்ரீராம[ஸ்ரீ]ய[ன்]  
பெ[ரி]ய[பி]ன்-  
8 னையும் <sup>2</sup> இவன் தம்பி ஆகவமல்[ல]தெவ[னு]ம் [||\*] இவர்கள் தம்பம் [||\*]

## TRANSLATION.

Hail! Prosperity! With the approval of the god,<sup>3</sup>—in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Râjarâjadêva, on the day of *Dhanushthi*, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of *Dhanus*,—Brahmapriyan, the eldest son of Manimangalam-udaiyan Pañchanedi Lakshmanan Malaiginiyaninrân,<sup>4</sup> and his younger brother Ahavamalladêvan paid the gold required for, and caused to be made the stone work of, a flight of steps, with tiger's heads at the bottom, for the *Abhishêka-mandapa* in the temple of Vanduvârâputi-Emberumân at Manimangalam, *alias* Grâmasikhâmani-chaturvêdimangalam, in Kuppattûr-nâdu, (a subdivision) of Puliyûr-kôttam, *alias* Kulôttunga-Sôla-valamâdu, (a district) of Jayankonda-Sôla-mandalam. (It is) their charitable gift.

No. 40.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription consists of a single Sanskrit verse in the *Indrarajâ* metre and of a passage in Tamil prose. It is dated on a week-day (l. 3) which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Râjarâjadêva, and records the gift of two lamps to the image of Vishnu, and to an image of Narasimha which was set up in the same temple.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ — வாய-டுமொ[து]ர[ண]வ-டுண-வகூ[||\*] ஸ்ரீராம-டும[||\*]-  
யிராமரோநாடி [||\*] ரதாமுஹாரஸிதயெ  
2 வரவையு ஸ்ரீராத் ஸ்ரீவ[தி]யோதிவ-டுவெ — [க ||\*] சிறும-வநச்சகூவ[தி]க[ள்]  
ஸ்ரீராஜராஜதேவற்கு யாண்டு யெ ஆவ[து]

<sup>1</sup> Read கலமுடை.

<sup>2</sup> Instead of this, No. 41, text line 6 f. reads மலேகிரியநின்முன் பெரியபிள்ளை ஆன ஸ்ரீராம[ஸ்ரீ]ய[ன்]னும்.

<sup>3</sup> Literally, 'the hearing of the holy voice having preceded.'

<sup>4</sup> The same name is borne by a different person in No. 35 above.

- 3 மகாதரயத்து வ-குஷ்டவகூத்து ப்ருமஸீயும் திங்கட்கிழமையும் பெற்ற திருவொ[ண-  
ந்து நாள் ம[ணி]மங்கலமா[ன]
- 4 மூர[பி]வா[ணி]ச்சதுஷ்டிமங்கலத்து <sup>1</sup> மன்னார் கொயிலித்திருவாரா[ய]நம் பண்-  
[ண]ம் (ஸ்ரீ) <sup>2</sup>
- 5 ஸ்ரீராஜ[பு]யும் இவன் தம்பி வீற்றிருந்தான் ல[பு]னும் இவ்விருவொம் இவ்வூர்க்-  
கண்ணர் <sup>3</sup> ஸ்ரீகுஷ்ட[பு] . . . .
- 6 யர் பக்கல் நாங்கள் கைக்கொண்ட செம்பொன் இருதழஞ்சு [\*] இச்செம்பொ-  
[ன் இ]ருக[ழ]ஞ்சுக்கும் புராதஸீதி[யிலெ] [மன்\*]-
- 7 [ன]ார் திருமுன்பெ ஒருதிரு[வி]ளக்கும் ஸாயஸ்தி[யிலெ] இக்கொ[யி]லெழுந்தருளி  
இருந்தும் சிங்கப்பெருமா[ள்]
- 8 திருமு[ன்]பெ ஒரு[திருவிளக்கு]ம் உதூரிகு[வரை] செலு[த்]தக்கடவொமாக ஸிவா-  
[வரை] ப[ண்ணி]க்குத்தொம் இவ்விருவொ[ம்] [உ]

## TRANSLATION.

Hail ! Prosperity ! (Verse 1.) Śrīkṛishṇa-Sūri, a treasury of the scriptures (*Āgama*), the full-moon of the ocean (*which is*) the *Vādhūla-gōtra*, gave a pair of lamps to the highest primal being (Vishṇu) who resides at Ratnāgrahāra.<sup>4</sup>

(Line 2.) In the 18th year (*of the reign*) of the emperor of the three worlds, the glorious Rājaraṇjadēva, on the day of *Śravana*, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of *Makara*,—we two, Śrīrāma-Bhaṭṭan, who performs the worship in the temple of Maṇṇaṇār (Vishṇu) at Maṇimaṅgalam, *alias* Grāma-śikhāmapī-chaṭurvêdimaṅgalam, and his younger brother Vīrrirundāṇ Bhaṭṭan, received two *kalāṅju* of pure gold from Śrīkṛishṇa-Bhaṭṭa<sup>5</sup> . . . . of Kuṇḍūr, (*a resident*) of this village.

(L. 6.) We two have caused to be engraved on stone that, (*in return*) for these two *kalāṅju* of pure gold, we shall have to burn, as long as the moon and the sun exist, one sacred lamp in the morning before the god Maṇṇaṇār, and one sacred lamp in the evening before the god Śīnga-Perumāḷ who is pleased to reside in the same temple.

## No. 41.—ON THE EAST WALL OF THE DHARMESVARA TEMPLE.

Like No. 40, this inscription is dated on a week-day which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Rājaraṇjadēva. It records that the same two brothers, who are mentioned in No. 39 above, paid to the authorities of the Dharmēśvara temple two *kalāṅju* of gold, from the interest of which the cost of feeding two lamps had to be defrayed.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [\*] திருவாய்க்கெழ்வி முன்னாக த்ருவனச்சக்கரவ[த்]திகள் ஸ்ரீராஜ-  
ராஜதேவர்க்கு யாண்டு யெ வது ஸிஹநா-
- 2 [ய]த்து சுவரவகூத்து லீ[தி]யையுஞ்செவ்வாய்க்கிழமையும் பெற்ற ரொவதிநா[ள்]  
ஜயங்கொண்டசொழம்-
- 3 ண்டவத்துப்புவிபூர்க்கொட்டமான குலொத்துங்கசொழவ[ளந]ரட்டுக்குன்[ற]த்தூர்நாட்டு  
மணிமங்கலமான மூரம்-

<sup>1</sup> The first ண் has been entered below the line.

<sup>2</sup> Read ஓர்.

<sup>3</sup> The same person was called Śrīkṛishṇa-Sūri in verse 1.

<sup>2</sup> After ஸ்ரீ some letters have been erased.

<sup>4</sup> *I.e.* Maṇimaṅgalam ; compare No. 27, verse 1.

- 4 சிகாம[ணி]ச்சதுஷ்டே[தி]மங்கலத்து உ[டை]யார் [த]ஸ்[மீ]ஸாமுடை[ட]ய நாயனார்  
கொயிற்சிவபுராஹுணக்காணி உடை-  
5 ய மௌதமன் அம்பலக்கூத்தலட்டனும் காஸ்யமன்<sup>1</sup> மஹாயாஸட்டனும் காஸ்ய-  
மன்<sup>1</sup> திருச்சிற்றம்பலபட்ட[னு]ள்-  
6 னிட்டாரும் [இ]வ்வ[னை]வொம் இவ்வூர் மணகன் [ப]ஞ்சகதி [சு]ஷ்ட[ப]ணன்  
மலைகனியநின்றான் பெரியபிள்ளை ஆன ஸு[ஹ]-  
7 ப்ரியனும் இவன் த[ம்]பி<sup>2</sup> [ஆக]மல்லிதேவனும் பக்கல் இன்னான் முதல் சி[று]-  
கா[லை]ச்சந்திக்கு வைத்த திருவிளக்கு இரண்டு-  
8 [ம்] எரிப்பொமாகப்பொ[வி]யூட்ட[ட]ாகக்கைக்கொண்ட செம்பொன் ட. ப<sup>3</sup> [||\*] இப்-  
பொன் இருகழ[ஞ்சு]க்கைக்கொண்டு  
9 சந்திராதித்தவரை எரிக்க கட[வ]ரமாக ஸிறாடுடை[ய] பண்ணிக்குத்தொம்  
[இ]வ்வ[னை]வொம் [||\*] பணியால் இவை மணிமங்கலமுடை[ய]ரன் அ[தி]யு[ம்]-  
10 பிரான் [எ]ழுத்து [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! With the approval of the god,—in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Rājarājadēva, on the day of *Bṛatī*, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of *Siṃha*,—we, all the holders of the land (*kāṇi*) of the *Śiva-Brahmanas* of the temple of the lord Taṇmīśvara at Maṇimaṅgalam, *alias* Grāmaśikhāmaṇi-chaturvēdimaṅgalam, in Kuṇṇattūr-nāḍu, (a subdivision) of Puliyūr-kōṭṭam, *alias* Kulōttuṅga-Śōla-valānāḍu, (a district) of Jayanṅkonda-Śōla-maṇḍalam, (*viz.*) Gaṇṭamaṇi Ambalak-kūṭṭa-Bhaṭṭaṇ, Kāśyapaṇ Gaṅgādhara-Bhaṭṭaṇ, and the partners<sup>1</sup> of Kāśyapaṇ Tiruchchirrambala-Bhaṭṭaṇ, received on interest from Brahmaṇprian, the eldest son of Pañchanadi Lakshmaṇaṇ Malaiginiyaninṇaṇ, the accountant of this village, and his younger brother Āhavamalladēvaṇ 2 *kaḷaṇṇu* of pure gold (*under the condition*) that we should burn at early dawn from this day two sacred lamps which (*those two persons*) had given (*to the temple*).

(L. 8.) We, all these persons, caused to be engraved on stone that, having received these two *kaḷaṇṇu* of gold, we shall be bound to burn (*those two lamps*) as long as the moon and the sun exist.

(L. 9.) This was written under order by Maṇimaṅgalam-uḍaiyaṇ Ālumbarāṇ.

## V.—INSCRIPTIONS AT TIRUVALLAM.

Tiruvallam,<sup>5</sup> which I visited in 1889–90, is a village on the western bank of the Nivā river,<sup>6</sup> a tributary of the Pālāru. Of the subjoined inscriptions, the first (No. 42) is found on a boulder in the bed of the Nivā river, and the remainder at the Śiva temple of Bilvanāthēśvara. Two of the inscriptions (Nos. 42 and 43) belong to the reign of the Gāṅga-Pallava king Vijaya-Nandivikramavarman. His vassal was the Bāpa king Vikramāditya I. (No. 43), whose queen Kundavvai<sup>7</sup> was the daughter of the Western Gāṅga king Prithivīpati I. (Nos. 47 and 48). An unnamed Bāpa king is

<sup>1</sup> Read காஸ்யவன்.

<sup>2</sup> Read ஆகவமல்வ.

<sup>3</sup> This symbol is used as an abbreviation for கழஞ்சு; compare *Ep. Ind.* Vol. V, p. 106, note 2.

<sup>4</sup> See above, p. 6, note 11.

<sup>5</sup> No. 4 on the *Madras Survey Map* of the Gudiyātam tāluca of the North Arcot district.

<sup>6</sup> See page 23 above.

<sup>7</sup> No. 46 is an inscription of an unnamed queen of the same king.

mentioned in one of the two inscriptions of Vijaya-Nandivikramavarman (No. 42) and in two other inscriptions (Nos. 44 and 45), the first of which is dated in the Śaka year 810. The remaining inscriptions belong to the reigns of the Chôla kings Râjarâja I. (Nos. 49 to 52), Râjêndra-Chôla I. (Nos. 53 and 54), Râjêndra (No. 55), Râjamahêndra (No. 56), A[dhi]râjêndra (No. 57), Kulôttuṅga-Chôla I. (Nos. 58 and 59), Kulôttuṅga-Chôla III. (Nos. 60 to 62), Vijaya-Gaṇḍagôpâla (No. 63), and Vîra-Champa.<sup>1</sup> Vîra-Chôla, the son of Kulôttuṅga I., is incidentally referred to in No. 59. Several Western Gaṅga chiefs are mentioned as vassals of Chôla kings, viz. Śamkaradêva, the son of Tiruvaiyaṇ, in an inscription of Râjarâja I. (No. 51); his son Sômanâthain in one of Râjêndra-Chôla I. (No. 53); Nilagaṅga in one of Kulôttuṅga I. (No. 59); and Amarâbharâṇa-Śîyagaṅga in one of Kulôttuṅga III. (No. 62). One of these chiefs, Śamkaradêva, seems to have been connected with the Vaidumba family (No. 53), a member of which was a vassal of Râjarâja I. (No. 52). Three of the latest inscriptions (Nos. 60, 61 and 63) furnish the names of three chiefs of the Śengēṇi family.

Tiruvallam (Nos. 46, 51, 52, 55, 56, 58 to 60) appears to have been the capital of the Bâṇa dynasty, as one of its names was Vâṇapuram (Nos. 42, 51, 53), and as it belonged to the district of Perumbâṇappâḍi, i.e. 'the great Bâṇa country.' A hamlet in its neighbourhood was called Vâṇasamudram.<sup>2</sup> Another survival from the time of the Bâṇas is the name of the village of Bâṇavaram near the Sholinghur Railway Station.<sup>3</sup> In some of the inscriptions Tiruvallam bears the name Tikkâli-Vallam (Nos. 43 to 45, 47 to 49, 51 and 61). It belonged to the province of Jyaṅkonda-Chôla-maṇḍalam (Nos. 53 to 56, 58 and 59) and the district of Paḍuvûr-kôṭṭam (Nos. 43, 44, 49, 51 to 54) or, as it is once called, Tyâgâbharâṇa-vaṇanâḍu (No. 55). According to the earlier inscriptions it was situated in the subdivision Mîyâru-nâḍu (Nos. 43 to 45, 49 and 54)<sup>4</sup> or Mîyaraî-nâḍu<sup>5</sup> (No. 52), and according to others in Karaivaḷi,<sup>6</sup> a subdivision of Perumbâṇappâḍi<sup>7</sup> (Nos. 53, 55, 56, 58 and 59).<sup>8</sup> Other subdivisions of Paḍuvûr-kôṭṭam were Kârai-nâḍu (Nos. 44 and 50), Paṅgaḷa-nâḍu,<sup>9</sup> Perun-Timiri-nâḍu,<sup>10</sup> Mēl-Aḍaiyâru-nâḍu<sup>11</sup> and Karaivaḷi-Ândi-nâḍu.<sup>12</sup>

The inscriptions call the Bilvanâthêśvara temple 'the god of Tikkâli (Nos. 45 to 47), Tiruttikkâli (Nos. 44, 48 to 51), Tiruttikkâli (Nos. 51 and 52) or Tiruvallam<sup>13</sup> (Nos. 53 to 57, 60 to 62).' Once it is designated 'the dancing god' (No. 50) and once 'the southern temple' (No. 46), perhaps to distinguish it from 'the temple with the tower in the north,' which is mentioned in No. 42, but has now ceased to exist. It contained shrines of Kalyâṇasundara and Karumâṇikka, and of their goddesses (No. 57).

<sup>1</sup> *Ep. Ind.* Vol. III. p. 70 f.

<sup>2</sup> See p. 29 above.

<sup>3</sup> *Ep. Ind.* Vol. IV. p. 221, note 3.

<sup>4</sup> See also p. 30 above.

<sup>5</sup> A different Mîyaraî-nâḍu or Mikarai-nâḍu is mentioned in two inscriptions at and near Viriñchipuram; above, Vol. I. pp. 134 and 136.

<sup>6</sup> In a single inscription (No. 51) Karaivaḷi is called a direct subdivision of Paḍuvûr-kôṭṭam.

<sup>7</sup> In a single inscription (No. 51) Karaivaḷi is called a direct subdivision of Paḍuvûr-kôṭṭam.

<sup>8</sup> Another subdivision of Perumbâṇappâḍi was Tûy-nâḍu; see No. 57 and p. 22 above.

<sup>9</sup> See also Vol. I. p. 99, where "Malliyûr in Karaivaḷi, (a subdivision) of Perumbâṇappâḍi," has to be read.

<sup>10</sup> *Ep. Ind.* Vol. IV. p. 82, and above, Vol. I. pp. 78 and 79. Another Paṅgaḷa-nâḍu was a subdivision of Palakunra-kôṭṭam; see *ibid.* p. 105.

<sup>11</sup> *Ibid.* p. 180, and above, Vol. II. p. 382.

<sup>12</sup> *Ep. Ind.* Vol. IV. pp. 138 and 271.

<sup>13</sup> See above, Vol. I. p. 129.

<sup>14</sup> This name occurs already in Tiruñânasambandhar's *Dêvâram*.

The only two inscriptions at Tiruvallam which were engraved before the time of Râjarâja I. are the rock inscription (No. 42) and an inscription on a stone which is built into the floor of the temple (No. 46), while the remaining *pre-Chôla* ones (Nos. 43, 44, 45, 47 and 48) are copies, made when the central shrine and the *manḍapa* were pulled down and rebuilt.<sup>1</sup> The rebuilding of the temple must have taken place before the 7th year of the reign of Râjarâja I. For, in that year the temple was visited by Gaṇḍarâditya, the son of Madhurântaka, who "caused one thousand jars of water to be poured over the god" (No. 49). This statement suggests that he performed the ceremony of *Kumbhâbhiṣeka*, which has to be gone through when a temple is consecrated or re-consecrated. In the same year of Râjarâja I. an image of the goddess was set up by a Brâhmana (No. 50). Before the 4th year of Râjêndra-Chôla I. an officer of his built the shrine of Râjarâjêśvara (No. 54), which is now called Nakulêśvara. Two other inscriptions (Nos. 51 and 53) refer to the temple of Tiruvaiya-Îśvara, which had been built by a Western Ganga chief on the south of the Bilvanâthêśvara temple, but which cannot be traced at present.

No. 42.—ON A BOULDER NEAR TIRUVALLAM.

This inscription is engraved on the slightly sloping surface of a large boulder in the bed of the Nivâ river, one mile north-east of Tiruvallam. The alphabet is Tamil and Grantha of an archaic type. It resembles the alphabet of the inscriptions of the Western Ganga king Kampavarman (Nos. 5 and 8 above) and lies between the two Kîl-Muttugûr inscriptions of Vijaya-Narasimhavarman<sup>2</sup> as the upper limit and the two Âmbûr inscriptions of Vijaya-Nripatuṅga-Vikramavarman<sup>3</sup> as the lower one. As in other archaic Tamil inscriptions,<sup>4</sup> the *virâma* is expressed by a vertical dash over the letter in a number of cases, though not throughout. In the word *Maṇṇrâḍi* (l. 8) the syllable *râ* is expressed by two separate symbols.<sup>5</sup> The letter *ṇ* has generally its archaic form, but in two cases<sup>6</sup> its central loop is fully developed. The language of the inscription is Tamil; but line 1 contains some invocations in Sanskrit prose, and line 15 f. a Sanskrit verse.

The record is dated in the 62nd year of the reign of Vijaya-Nandivikramavarman (l. 2 f.). Three other inscriptions of the same king are noticed in Vol. I. (Nos. 108, 124 and 125). As I have shown before,<sup>7</sup> he is probably identical with Nandivarman, the father of Vijaya-Nripatuṅgavarman and the son-in-law of the Râshtrakûṭa king Amoghavarsha I. If this identification is correct, the inscription would have to be placed before the end of the 9th century A.D.

Vijaya-Nandivikramavarman appears to have been the sovereign of Mahâvalivânarâya (l. 11) or Mâvalivânarâya (l. 5), who was a descendant of the family of Mahâbali (l. 5) and ruled the twelve thousand (villages) of Vaḍugavaḷi (l. 6), *i.e.* 'the Telugu road.' This province is mentioned in the Muḍyanûr plates of the Bâṇa king Malladêva as 'the twelve thousand villages in Ândhra-maṇḍala,'<sup>8</sup> and in the Udayêndiran plates of the Bâṇa king Vikramâditya II. as 'the land to the west of the Ândhra road.'<sup>9</sup> The attributes are also found in an undated inscription of Mahâvalibânarasa at Gûlgânpode.<sup>10</sup> As I have

<sup>1</sup> See pp. 92, 96 and 98 below.

<sup>2</sup> *Ibid.* p. 182 f.

<sup>3</sup> Compare above, p. 45, note 3.

<sup>4</sup> *Ep. Ind.* Vol. IV. p. 181 f.

<sup>5</sup> *Ep. Ind.* Vol. III. p. 76, text line 21.

<sup>2</sup> *Ep. Ind.* Vol. IV. p. 177 f. and p. 360.

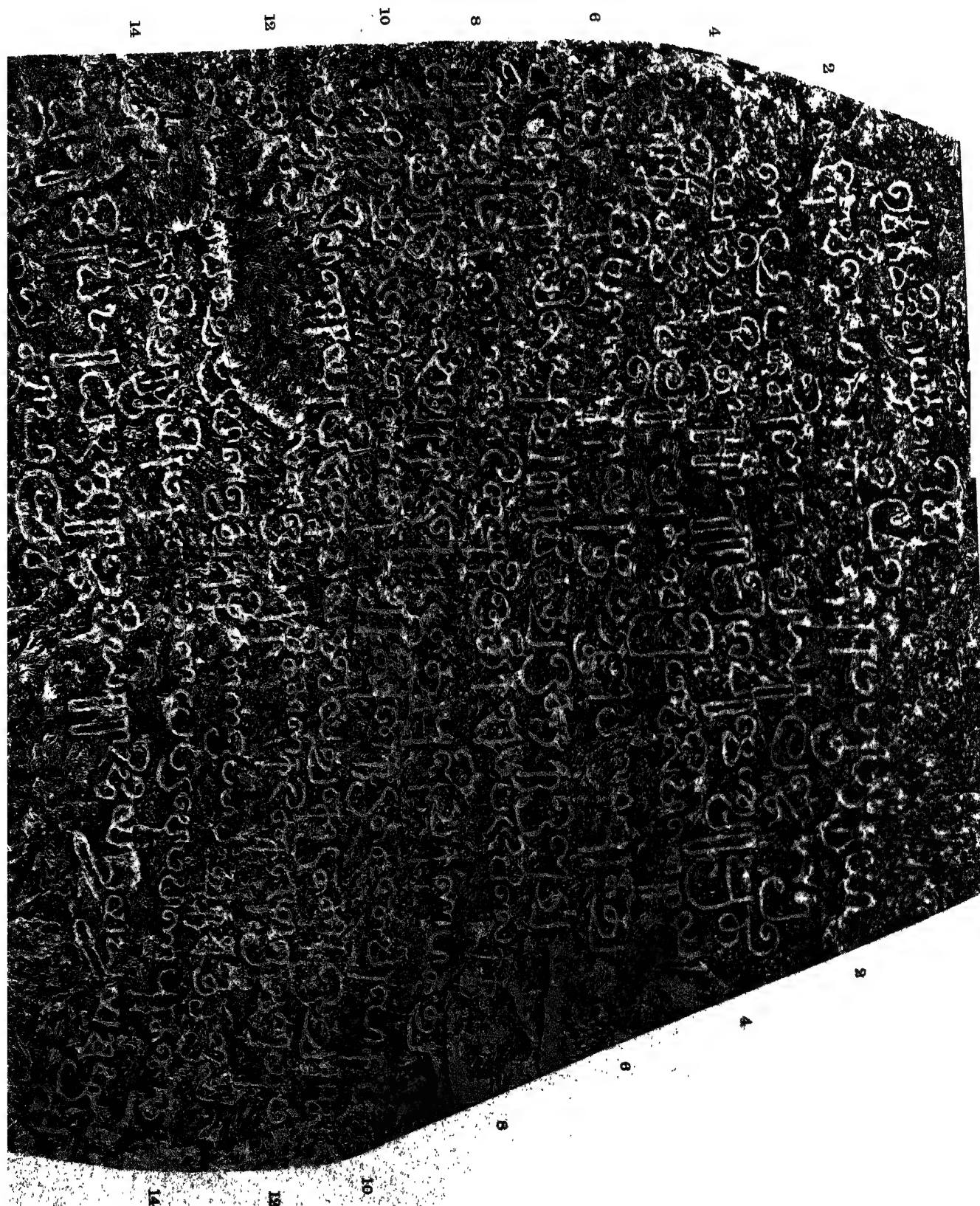
<sup>4</sup> See above, p. 4, note 2, and p. 40.

<sup>6</sup> *அரிதூரை*, l. 10, and *புதுரை*, l. 13.

<sup>8</sup> *Ind. Ant.* Vol. XV. p. 175, text line 21 f.

<sup>10</sup> *Ind. Ant.* Vol. X. p. 39, No. I.





stated before,<sup>1</sup> Mahâbalibânarâja seems to have been the hereditary designation of the Bâṇa chiefs. Hence it is impossible to say which individual chief is meant in the present inscription.

The inscription records that a goldsmith granted some land to a temple at Vâṇapuram (ll. 6 and 14), and that Mahâvalivânarâya confirmed this grant (l. 10 f.). Vâṇapuram, 'the town of the Bâṇas,' seems to have been the residence of the Bâṇa chief and to have been situated close to Tiruvallam.

## TEXT.

- 1 ஸ்ரீ நமஸ்காரம் (ஸ்) [ஸ்]ஸ்ரீ ஸ்ரீ [||\*]
- 2 கொ விசையகந்திவிக்கிரமபருமற்கு யா-
- 3 ண்டமுப[த]்கிரண்[ட]ர[வ]து ஸகஜம[த]\*[த]-
- 4 யா[தி]வ[தி]தஸு[ர]ரஸு[ர]ரயீஸவா[தி]ஸவா[தி]
- 5 ஹாஸ்கு[தி]ஹாவலிகு[தி]ஹவஸ்ரீமாவலிவாணராயர்
- 6 வடு[க]வ[தி] [ப]ன்னீ[ர்]ராயிரமும் ஆள வ[ண]புரத்து
- 7 வட[தி]க[தி]கொயில் புதுக்குவித்து இ[த]ற்கு இளங்-
- 8 நெய்வர் மகன் மன்றாடிடை அழிஞ்சிற்க[ளம்] பட்டி [வி]லைக்கு
- 9 கொண்டு குடுத்தென் ஊற்றுக்காட்டுகொட்டத்து [அ]ளிக்கணபா[க்க]\*[த]
- 10 கிழகத்து தட்டான் மா[த]ந் மகந் [அ]ரிதீரன் [||\*] குடுத்த தெவர் பொகம்
- 11 மஹாவலிவாணராயர் பிடாகை வலஞ்செய்து கொடுத்தார் [||\*] இது காத்-
- 12 தா[ர்] அ[தி]யென் முடி மெ[||\*]லன [||\*] இது அழித்தான் கடிகை [எ]ழா இரு-  
[வ]னையும்
- 13 கொன்ற ப[தி]வத்து [ப]டுவான் [||\*] இது அழி[தி]தான் இப்பாவத்து[க்க]\*[த] அஞ்-  
சானியில்
- 14 [அன்] . .<sup>3</sup> கொயிலு[க்க]\*[த] ஆயிரம் காணம் [த]ண்டப்படுவொம் வாணபுரத்தொ-  
[ம்] [||\*]
- 15 <sup>4</sup>வ[தி]ஹ[தி] வஸு[தி]பா டுதா ராஜ[வி][||\*] <sup>5</sup>ஸகராஜி[தி][||\*] யஸு யஸு  
யடா டு-  
யடா டு-
- 16 தி<sup>6</sup> தஸு தஸு தடா மெ[||\*]

## TRANSLATION.

(Line 1.) *Om.* Obeisance to Śiva! Hail! Prosperity!

(L. 2.) In the sixty-second year (of the reign) of king Vijaya-Nandivikrama-varman, while the glorious Mahâvalivânarâya,—born from the family of Mahâbali, who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,—was ruling the Vaṇu[gava]ḷi twelve-thousand,—I, [A]ridhiraṇ, the son of Mâ[da]ṇ, a goldsmith (and resident) of a house in the east of [A]ḷiṅgaṇap[ka]m in (the district of) Ūṇukkâṭṭu-kôṭṭam,<sup>7</sup> caused to be renewed the Vaṇa-[śi]gara-kôyil<sup>8</sup> at Vâṇapuram and gave to it the patti<sup>9</sup> (called) *Alinjirka[lam]*, (which I had) bought from Maṇṇāḍi, the son of Iḷaṅgilavar.

(L. 10.) Mahâvalivânarâya circumambulated the hamlet (*pidāgar*) towards the right and granted (*the land*) enjoyed by the god, which (Aridhiraṇ) had given.

<sup>1</sup> *Ep. Ind.* Vol. V. p. 50.

<sup>2</sup> Read அஞ்ஞள்.

<sup>3</sup> Read ஸமரா.

<sup>4</sup> See above, Vol. II. p. 345 and note 4.

<sup>5</sup> On this term see above, Vol. II. p. 359, note 12.

<sup>6</sup> Read ஹாவலிகு[தி]ஹவ.

<sup>7</sup> Read வஹு.

<sup>8</sup> Read ஹ[தி]வஸு.

<sup>9</sup> *I.e.* 'the temple with the tower in the north.'

(L. 11.) “The feet of him who protects this (*charity*), (*shall be*) on my head.<sup>1</sup> He who destroys this (*charity*), shall incur the sin of one who kills the great men who are permanent (*members*)<sup>2</sup> of the assembly.<sup>3</sup> If the destroyer of this (*charity*) does not fear this sin, we, (*the inhabitants*) of Vânapuram, shall pay a fine of one thousand *kānam* to the palace of the king who is then ruling.<sup>4</sup>

(L. 15.) “Land has been granted by many kings, commencing with Sagara. Whosoever (*is*) the earth at any time, his (*is*) then the reward (*of gifts of land*).”

No. 43.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription and No. 44 are written continuously, the first two words of No. 44 occupying the end of line 46 of No. 43. The two first lines of No. 43 state that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the *māṇḍapa* of the temple was pulled down and rebuilt. Consequently the alphabet of Nos. 43 and 44 exhibits more recent forms than No. 42, though the date of No. 43 is anterior to No. 42.

No. 43 belongs to the 17th year of the reign of the same king as No. 42,—Vijaya-Nandivikramavarman (l. 3 f.). It records that three villages were granted to the temple at the request of the Bâṇa king Vikramāditya (l. 12 ff.). Two chiefs of this name are mentioned in the Udayêndiram plates of Vikramāditya II.<sup>5</sup> The grant recorded in these plates must be prior to the time of Prithivîpati II., because the Chôla king Parāntaka I. transferred to the latter the Bâṇa kingdom, which he had wrested from two Bâṇa chiefs.<sup>6</sup> The accession of Prithivîpati II. has to be placed before the 9th year of Parāntaka I., *i.e.* before about A.D. 909.<sup>7</sup> Consequently, as pointed out by Dr. Fleet,<sup>8</sup> Kṛṣṇarāja, the friend of the Bâṇa king Vikramāditya II.,<sup>9</sup> seems to have been the Râshṭrakûṭa king Kṛṣṇa II. (A.D. 888 and 911-12); and the Bâṇa king Vikramāditya, who is mentioned in the subjoined inscription as a contemporary of Vijaya-Nandivikramavarman in the 17th year of this king, may be identified with Vikramāditya I., the grandfather of that Vikramāditya II. who issued the Udayêndiram grant.

One of the three villages granted was Aimbâṇi (l. 6), apparently the modern Am-muṇḍi<sup>10</sup> near Tiruvallam. The three villages were clubbed together into one village, which received the new name Viḍêlviḍugu-Vikkiramāditta-chaturvêdimāṅgalam (l. 9 ff. and l. 20 ff.). The executor of the grant was Kâdupaṭṭî-Tamiḷa-Pêrarayan (l. 15). The same title was borne by the executor of the Bâhûr plates of Vijaya-Nripātunḡavarman. In the transcript of these plates, which is in my hands,<sup>11</sup> he is called விடேலவிடுகு-ககாடுபட்டித்தமிழ்ப்பேராயன், which is evidently a mistake of the copyist for Viḍêlviḍugu-

<sup>1</sup> See above, p. 39, note 4.

<sup>2</sup> Literally, ‘who do not rise.’

<sup>3</sup> The two Tamil words *iruvār* and *kaḍigai* correspond to *mahājana* and *ghaṭige* in a Chalukya inscription; *Ep. Ind.* Vol. III. p. 360.

<sup>4</sup> With அன்றல் கொயில் compare அன்றல் கொ, above, Vol. I. pp. 113 and 115.

<sup>5</sup> *Ep. Ind.* Vol. III. p. 75.

<sup>6</sup> Above, Vol. II. pp. 379 and 381.

<sup>7</sup> *Ep. Ind.* Vol. IV. p. 222.

<sup>8</sup> I am quoting from a manuscript article on the Bâṇas, which he has kindly placed at my disposal.

<sup>9</sup> *Ep. Ind.* Vol. III. p. 75.

<sup>10</sup> No. 2 on the *Madras Survey Map* of the Gudiyâtam tâluka. A different village of the same name (properly Appûṇḍi, No. 101 on the map of the Vellore tâluka) is mentioned in Vol. I. pp. 87 f. and 135 f.

<sup>11</sup> See *Ep. Ind.* Vol. IV. p. 180.

Kāḍupatti-Tamiḷa-Pērarayan. This title and the surname of the village granted by the present inscription<sup>1</sup> suggest that Viḍēlviḍugu, i.e. 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nripatūṅgavarman.

Of great interest is the mention of persons who had to sing the *Thiruppadiyam*, i.e. the *Dēvāram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dēvāram* was in an inscription of Rājārāja I.<sup>2</sup> The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] திருமண்டபமிழ்ச்சியெடுப்ப-
- 2 தற்கு முன்புள்ள சிலாலெகைப்படி [||\*]
- 3 கொ விஜயநகரவிக்கிரமபந்ரக்கு யாண்டு யௌ
- 4 ஆவது படுவூர்க்கொட்டத்து மீயாறுநாட்டுத்திக்கா]-<sup>3</sup>
- 5 விவல்லமுடைய வரலெய்யார்க்கு
- 6 இன்னாட்டு ஐம்பூணியும் வி-
- 7 னத்தாரும் இத்தெவர் தெவ]-
- 8 தானம் அமருந்நிமங்கலமு]-
- 9 ம் விடெல்லிடுவிக்கிரமா-
- 10 தித்தச்சுதுர்வெவிமங்-
- 11 கலமென்னும் பெரா-
- 12 ல் எகக்கிராமமாக மாவலி-
- 13 வாணராயனா விக்கிரமாதித்த-
- 14 வாணராயன் விண்ணப்பத்திரலு-
- 15 ம் காடுபட்டித்தமிழ்ப்பொரசுயின்
- 16 ஆணத்தியாலும் எகக்கிராமமாக்கி [இ]வ்வ]-
- 17 [ம]ருந்நிமங்கலமுன்னித்திகராவல்ல-<sup>3</sup>
- 18 முடைய வரலெய்யார்க்கு இறுத்து வ-
- 19 [ரு]கின்ற ஜ<sup>4</sup> இரண்டாயிரக்காடியும்
- 20 பொன்னிருபின் கழஞ்சுமிவ்வி-
- 21 டெல்லிடுவிக்கிரமாதித்தச்சுதிர்-<sup>5</sup>
- 22 வெவிமங்கலத்துச்சவையார்
- 23 இறுப்பாராகவுமின்னெல்லித்தி]-
- 24 ருவமிருக்கு நெல்லு அறுநூற்று-
- 25 க்காடியும் திருவுண்ணுழிகையுள்ளாரா]-
- 26 தித்தப்பாசரிக்கும் [ஸ்ரி]வாழ்ண-
- 27 ர்க்கு நெல்லு ஐஞ்-
- 28 நூற்றுக்காடியும் ஸ்ரீப-
- 29 வி கொட்டுவார்க்கு நெல்லு
- 30 ஐஞ்நூற்றுக்காடியும்
- 31 திருப்பள்ளித்தாமம்
- 32 பறிப்பார்க்கும் திருப்-
- 33 பதியம் பாவொருள்ளி-

<sup>1</sup> The second member of the triple compound Viḍēlviḍugu-Vikkiramāditta-chaturvēdimaṅgalam is the name of the Bāṇa chief at whose request the grant was made.

<sup>2</sup> See above, Vol. II. p. 252.

<sup>3</sup> This symbol is an abbreviation for நெல்லு; see above, p. 7, note 8.

<sup>4</sup> Read தீக்கா.

<sup>5</sup> Read சதுர்.

- 34 ட்ட பலபணி செம்வார்-  
 35 க்கு நெல்லு நாநூற்று-  
 36 க்காடியும் திருகொ[ன]ர-<sup>1</sup>  
 37 விளக்குக்கும் திருமெய்ப்பூச்சுக்கும்]  
 38 சிதாரிக்[கு]மற்றும் வண்புடிதந[வ]க-<sup>2</sup>  
 39 [ர]கிகளுக்கும்மாகப்[ெ]பான் இருப[தி]-  
 40 ன் கழஞ்சும் ஆக இன்[னெ]ல்லும்  
 41 இப்பொன்னு[ம்] இத்தெவற்கு  
 42 சனூரதித்தவல்லியுப்பார்களா-  
 43 [க]வும் [\*] இப்பரிசு நிவனமாக-  
 44 ச்செய்து குத்தொ[ம்] [\*]  
 45 இஹி<sup>3</sup> வநூஹ-  
 46 [யு]ராரகெசு ||—||உ

## TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

(L. 3.) In the 17th year (*of the reign*) of king Vijaya-Nandivikramavarman.

(L. 4.) Mâvalivâṇarâya, *alias* Vikkiramâdittavâṇarâya, (*hail nude*) the request that to (*the temple of*) Paramêśvara (Śiva) at Tikkâli-Vallam in Mîyâṅṅ-nâḍu, (*a sub-division*) of Paḍuvûr-kôṭṭam, (*should be given three villages*) in the same *nâḍu*, (*viz.*) Aina-[bû]ni, Vilattûr and Amarunṇimaṅgalam, a *dêvadâna* of this god, (*and that they should be clubbed together into*) one village, named Viḍêlviḍugu-Vikkiramâditta-chaturvêdimāṅgalam.

(L. 14.) In conformity with (*this request*), and Kâḍupaṭṭi-Tamiḷa-Pêra[ra]yaṇ being the executor,<sup>4</sup> (*the three villages*) were made into one village.

(L. 16.) The members of the assembly of this Viḍêlviḍugu-Vikkiramâditta-chaturvêdimāṅgalam shall have to pay two thousand *kâḍi* of paddy and twenty *kaḷañju* of gold, which were being paid before by this Amarunṇimaṅgalam to this (*temple of*) Paramêśvara at Tikkâli-Vallam.

(L. 23.) Of this paddy, six hundred *kâḍi* of paddy (*are allotted*) for offerings; five hundred *kâḍi* of paddy to the Śiva-Brâhmanas who desire to be fed, beginning with those in charge of the store-room of the temple;<sup>5</sup> five hundred *kâḍi* of paddy to those who beat (*drums before*) oblations; four hundred *kâḍi* of paddy to those who pick (*flowers for*) temple garlands, and to those who perform various (*other*) services, including the singers of the *Tiruppadiyam*; and twenty *kaḷañju* of gold for the perpetual lamps, for anointing the idol, for bark,<sup>6</sup> and for repairing breaks and cracks, etc.

(L. 40.) (*The members of the assembly*) shall have to pay this paddy and this gold to this god as long as the moon and the sun exist.

(L. 43.) In this manner we<sup>7</sup> have given (*the village*) for (*providing*) the necessaries.

(L. 45.) This charity (*is placed under*) the protection of all *Mâhêśvaras*.

<sup>1</sup> Read நெந்தா.

<sup>2</sup> Read இஹி-யு.

<sup>3</sup> See above, p. 20, note 5.

<sup>4</sup> *Viz.* the king.

<sup>5</sup> Read ஐயுபுதிதநவகதி-பாடி.

<sup>6</sup> On *āṇatti* see *Ep. Ind.* Vol. V. p. 52, note 10.

<sup>7</sup> See above, Vol. II. p. 130, note 2.

No. 44.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

As stated in the introductory remarks to No. 43, the subjoined inscription was copied from an earlier stone inscription when the *mandapa* of the temple was pulled down and re-erected. It is dated in the Śaka year 810 (in words, l. 4 f.) and in the time of a Bāṇa chief who is not mentioned by name, but only by his title Mahāvalivāṇarāja (l. 3 f.).

The inscription records that a Brāhmaṇa of Eṭṭukkūr near Kāvīrippākkam (ll. 10 to 12) paid 25 *kaḷaṅṇu* of gold to the villagers of Vaṇṇipēḍu (ll. 5 and 19), who, in return, pledged themselves to supply oil to a lamp in the temple. Kāvīrippākkam is the modern Kāvīripākkam,<sup>1</sup> and Vaṇṇipēḍu is the modern Vaṇṇivēḍu,<sup>2</sup> about a mile south of Wāḷājpēṭ. At the time of the inscription Vaṇṇipēḍu belonged to Kārai-nāḍu, a subdivision of the district of Paḍuvūr-kōṭṭam (l. 5). Kārai-nāḍu owes its name to Kārai,<sup>3</sup> a village on the north of Rāṇipēṭ.

## TEXT.

- 1 [ஹ]ஷி [ஸ்] [||\*]
- 2 <sup>4</sup> ஸகரஜக[த்ரு]யாதி[வ]னிதஸ-ந[ர]ஸ-நாயஸ-
- 3 (ப-ந)[வ]நபெயாபுதிம[ர]க்ஷததேவாவஸி-<sup>5</sup>
- 4 <sup>6</sup> வானார[ஜ]ர் [சக]ர் யாண்டு எண்[னா]ற்றொருபதாவ-
- 5 .து படுவூர்கொட்டத்துகாரைநாட்டு <sup>7</sup> வந்தபெடாகிய
- 6 இரணவிகுஜத-வெ[ட]திமங்கலத்து <sup>8</sup> ஸ-
- 7 வெவெயாம் இகொட்டத்து <sup>9</sup> மியாறுநாட்டு[த்தி]கா-<sup>10</sup>
- 8 விவல்வத்துத்திருத்திகாவிப்பெருமாநடிகளுக்கு
- 9 சஞ்ஞாதித்த[வல்] ஒருகிருநுந்தாவினகு எரிப்பதற்கு நிச-
- 10 தம் உழகாழாக்[டு]கண்ணையட்டுவதற்கு இகொட்டத்துகாவி-
- 11 ரிப்பாகுமாகிய <sup>11</sup> அ[ம]நிராராயணவத-வெ[ட]திமங்கலத்துகி-<sup>12</sup>
- 12 முவடசெரி எட்டு[கூ]ர் மாதவகுவித்தன் பக்[க]ல் யநூகட்டளை-
- 13 த்து[ளை] நிறை இருபத்தைக்க[ழ]ஞ்சு பொ[ன்] கொண்டு சஞ்ஞாதி-
- 14 த்தவ[ல்] எரிப்பத[ர]க இ[த்\*]யநூம் முட்டாமை செலுத்த[வொ]-
- 15 மாடு[ந]ரம் ஸவெவெய[ர]மி[த்\*]ய[நூ] முட்டில் யநூஸநத்தி-<sup>13</sup>
- 16 வெ[ல] நிசதம் [ஐங்]கழஞ்சு பொன் வநூதெயை-
- 17 நரெ மன்றப்பெ[ப]யுவ[த]ராக[வ]ம் [\*] இம்மன்றுபாடி[து]-
- 18 த்தும் [இ]த்[தி]ருநந்தா[வி]ளக்கு [மு]ட்ட[ர]மை-
- 19 ச்செலுத்துவொம[ர]னெம் வன்[னி]பெடாகிய ரண[வி]க்கிரமச்சதிர்வெ-
- [தி]ம-<sup>14</sup>
- 20 ங்[க]லத்துச்ச[வை]வ[டு]யாம் [\*] [இ]தற்கு வி[டு]ராதஞ்செய்தார் கென்-
- 21 கையிடைக்குமரியிடைச்செய்தார். செய்த பா[வ]ங்கொள்வார் [\*]
- 22 இது வ-
- 23 [நூ]ரதெ-
- 24 யாரா <sup>15</sup> ர-
- 25 வெகூ
- 26 ||—||வ

<sup>1</sup> No. 91 on the *Madras Survey Map* of the Wāḷājpēṭ tāḷuka of the North Arcot district.

<sup>2</sup> No. 68 on the same map.

<sup>3</sup> No. 21 on the same map.

<sup>4</sup> Between க்ஷத and தேவாவஸி the engraver has omitted the words தேவாவஸிகு-வெ[ட]தி.

<sup>5</sup> Read வானா.

<sup>6</sup> Read வந்தி (i.e. வன்னி).

<sup>7</sup> Read உத-வெ[ட]தி.

<sup>8</sup> Read மியாறு.

<sup>9</sup> Read திக்கா.

<sup>10</sup> Read க்கி.

<sup>11</sup> Read அவநிராராயணவத-வெ[ட]தி.

<sup>12</sup> Read யாரா.

<sup>13</sup> தி is corrected from து.

<sup>14</sup> Read சதூர்,



## TRANSLATION.

(Line 1.) Hail! Prosperity! (*During the reign of*) Mahâvalivâṇarâja,—[born from the family of Mahâbali], who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,—in the Śaka year eight hundred and ten,—we, the assembly of Vaṇṇipêḍu, *alias* Raṇavikrama-chaturvêdimangalam, in Kârai-nâḍu, (*a subdivision*) of Paḍuvûr-kôṭṭam, received twenty-five *kalāṇḍu* of gold, weighed by the balance (*used in the case*) of charitable edicts,<sup>1</sup> from Mâdhava-Kramavittan of Eṭṭukkûr, a hamlet on the north-east of Kâvirippâkkam, *alias* A[va]ninârâyana-chaturvêdimangalam, in the same *kôṭṭam*, in order to supply (one) *uḷakku* (and one) *âḷḷakku* of oil per day for burning one sacred perpetual lamp, as long as the moon and the sun exist, before (*the god*) Tiruttikkâli-Perumâṇaḍigaḷ of Tikkâli-Vallam in Mîyâru-nâḍu, (*a subdivision*) of the same *kôṭṭam*.

(L. 13.) We, the assembly, shall have to continue this charity without fail, so as to burn (*the lamp*) as long as the moon and the sun exist.

(L. 15.) If (*they*) fail in this charity, all the *Mâhêśvaras* shall be liable to pay into court<sup>2</sup> a fine<sup>3</sup> of five *kalāṇḍu* of gold per day.

(L. 17.) Though paying this fine, we, the assembly of Vaṇṇipêḍu, *alias* Raṇavikrama-chaturvêdimangalam, shall have to continue this sacred perpetual lamp without fail.

(L. 20.) Those who obstruct this (*charity*), shall incur (*all*) the sins committed between the Gaṅgâ and Kumari.<sup>4</sup>

(L. 22.) This (*charity is placed under*) the protection of all *Mâhêśvaras*.

## No. 45.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

Like the preceding inscription, this one is dated in the time of some Mahâvalivâṇarâya. As the alphabet looks decidedly more modern than that of Nos. 42 and 46 and resembles that of Nos. 47 and 48, it must be assumed that, like the two last-mentioned inscriptions, this one is a copy, which was prepared when the central shrine was pulled down and rebuilt.

The inscription records that an inhabitant of Ponpaḍukuṭṭam near Kachchippêḍu, *i.e.* Kâñchîpuram,<sup>5</sup> purchased some land from the inhabitants of Tiruvallam. The produce of the land had to be used for providing offerings and for feeding a lamp in the temple.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] ஸகஜ[த\*] துயாழிவத்திவஸராஸராபிஸவாடுமோவாபுதிஹாரிகுத-  
 ஹோவலிகுடொஹுவஸ்ரீஹோவலீவாணராயர்<sup>6</sup> 7 வுதிவிநாஜஞ்செய்ய 8 மீயாறு-  
 நாட்டுத்தியக்காவிலவத்து வடெஹெயாம் கச்சிப்பெட்டு மீஹெயான்செரிப்பொன்-  
 படுகுட்டத்து சொழியவயானுகிய ரோநாஹாண-  
 2 ன் 9 பகல்த்திகாவிப்பெருமா(ன்)னடிகளுக்கு இ[வன்\*] வைத்த நிலைத்திருவமிர்து  
 குத்தலரிசியிருநாழியும் நறுநெய்யாழாகும் நாள்த்திருவமிர்தாக<sup>10</sup> உருராஜிதஞ்ஞள்ளவு-

<sup>1</sup> See page 30 above.

<sup>2</sup> On the verb *maṇṇu*, 'to pay a fine,' see above, p. 51, note 4.

<sup>3</sup> See above, Vol. I. pp. 113, 141 and 143.

<sup>4</sup> Read யாவிலத்தி, ஹாரீகுத, கடுஹுவ and வலி.

<sup>5</sup> Read வுதிவி.

<sup>6</sup> Read மீயாறு.

<sup>7</sup> Read திக்காவி.

<sup>8</sup> Compare above, No. 7, text line 5.

<sup>9</sup> See above, p. 3 and note 8.

<sup>10</sup> Read உருரா.



முட்டாமைச்செலுத்துவதாக<sup>1</sup> கொண்ட பொன் இருபதின் கழஞ்சும் மெற்ப்படி  
பெருமானடிக-

3 ஞநு நந்நாவிளக்கெரிப்பதாக நிசதம் உழக்காழாக்கெண்ணையட்டுவதாக<sup>1</sup> கொண்ட  
பொன் இருபதின் கழஞ்சும் [\*] ஆக நாப்பதின்<sup>2</sup> கழஞ்சு பொன்னுங்கொண்டு  
திருவமீர்நந்நாவிளக்குஞ்ஞாழித்ருள்ளளவுஞ்செலுத்துவொமாமெனும் லவெலெயொம்  
[\*] இவ்வி[\*]த்திம்-

4 என்மென்றார் மெ[\*]மெயிடைக்குமரியிடைச்செய்தார் செய்த பாவங்கொள்வாரா-  
னார் [\*] இவ்வி[\*]ம்[\*] வ[து]ரமெய்வாராகென [\*] இவ்வி[\*]ம் ரகழித்தார-  
டியென் தலை மெலன ||உ இன்னாட்டிருவமிதுக்கும் நொகாவிளக்கினுக்கும் ஊர்  
மஞ்சிக்கமிறை இழிச்சி வைத்த நிலம் வா-

5 கைக்குண்டில் ஞா குழியும் புறவகொல்லை அா குழியும் குடுத்தொம் லவெலெ-  
யொம் ||உ ஞாராயிக்கும் சிவவாஹுணநுஞ் வெவத்த [வ-உ]வி கு[ர]ங்காடி-  
உ நி<sup>3</sup> சா குழியும் வெ[வ]த்தொம் லவெலெயொம் ||உ

## TRANSLATION.

(Line 1.) Hail! Prosperity! While the glorious Mahâvalivânarâya,—born from the family of Mahâbali, who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,—was ruling the earth, we, the assembly of Tikkâli-Vallam in Mîyârû-nâdu, received from Śôliyavaraiyaṇ, *alias* Mânâbharanaṇ, of Ponpadukuttam, a tax-paying village (*near*) Kachehippôdu, twenty *kalaiju* of gold, in order to supply without fail, as long as the moon and the sun exist, two *nâli* of pounded rice<sup>4</sup> and (one) *âlâkku* of fresh ghee for fixed daily offerings which he had granted to (*the god*) Tikkâli-Perumâṇadigaḷ, and twenty *kalaiju* of gold in order to supply (one) *ulakku* (and one) *âlâkku* of oil per day for burning a perpetual lamp before the same god. Having received altogether forty *kalaiju* of gold, we, the assembly, shall have to continue the offerings and the perpetual lamp as long as the moon and the sun exist.

(L. 3.) Those who say that this charity is not (*existing*), shall incur (*all*) sins committed between the Gaṅgâ and Kumari. This charity (*is placed under*) the protection of all *Mûhêśvaras*. The feet of those who protect this charity (*shall be*) on my head.

(L. 4.) We, the assembly, gave 500 *kuli* of land (called) *Vâgaikkundil* and 800 *kuli* (called) *Puravallukollu* in the environs<sup>5</sup> of the village, which (*he*) had granted, free of taxes, for (*supplying*) these daily offerings and for (*maintaining*) the perpetual lamp.

(L. 5.) We, the assembly, gave 2 *nilam*<sup>6</sup> and 400 *kuli* of land (called) *Ku[ra]ṅgâdi*, which (*he*) had granted for the worshipping *Śiva-Brâhmaṇa*.

No. 46.—ON A STONE BUILT INTO THE FLOOR OF THE BILVANATHESVARA TEMPLE.

The alphabet of this inscription is Tamil and Grantha of an archaic type and resembles that of the rock inscription No. 42. It records a gift of gold for maintaining a lamp by the queen of Vânavidyâdhara-Vânarâya. As will be shown below (p. 99), this king may be identified with Vikramâditya I., the sixth of the Bâṇa chiefs whose names are given

<sup>1</sup> Read வதாக.

<sup>2</sup> Read நாப்பதின்.

<sup>3</sup> This is the abbreviation for நிலம்.

<sup>4</sup> குத்தலரிசி is the same as கூத்தலரிசி; compare above, p. 46, note 8.

<sup>5</sup> On *mañjikkam* see above, p. 30 and note 4. <sup>6</sup> *Nilam* is used for *vêli*; compare above, Vol. II. p. 259.

in the Udayēndiram plates.<sup>1</sup> Nos. 47 and 48, which record grants by a queen of the same king, as well as Nos. 43 and 44, are copies of lost originals<sup>2</sup> and hence exhibit comparatively modern characters. The archaic alphabet of the subjoined inscription and the fact that it is engraved on a single stone, which does not form part of the temple itself, prove that it is an original record of the time of Vānavidyādhara. Evidently it owes its preservation to the accident that, when the central shrine and the *mandapa* were rebuilt, the stone which bears it was utilised for the new pavement of the temple.

## TEXT.

- 1 ஸூழி ஸ்ரீ [||\*] வகஜை[தீ\*]தரயாவி[ஹ]நனிதஸுராரஸுராரா-<sup>3</sup>
- 2 <sup>4</sup>யிஸவாஸெயுரவூதிஹாரிகூதரி(ர)ஹாவலிகுறொ-
- 3 <sup>5</sup>ஹவாணவிஜாயரவாணராயர் மாதெவியார் தென்[ற]ளி
- 4 <sup>6</sup>திக்காலிபெரு[ம]னடிகளு[க்\*]கு நந்தாவின[க்\*]குக்கு [கி]ருவ[ல்\*]லத்து
- 5 வ[ஹெ]யார்[க்\*]குக்குத்து<sup>7</sup> செம்பொன் இருபதின் கழ[ஞ்\*]சு [||\*] [இ]த[ன்\*]  
பொவி-
- 6 யூ[ட்\*]டு நிசதி உரிய் நெய் அ[ட்\*]டுவொமாமெனும் வ[ஹெ]யெயாம் [||\*]
- 7 [இ]ந்நெய் மு[ட்\*]டின பொது[ம்] ஐ[ங்]கழஞ்சு [பொ]ன் த[ண்]ட[ப்\*]படு-  
வொமா-
- 8 எனும் [||\*] இ[த்\*]தண்ட[ப்\*]ப[ட்\*]டும் நெய் மு[ட்\*]டாதெ அ[ட்\*]டுவொமாமெனும்  
வ[ஹெ]யெ[ர]ம் [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! The great queen of Vānavidyādhara-Vānarāya,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of Tiruvallam twenty *kaḷaṇṇu* of pure gold for (*maintaining*) a perpetual lamp before Tikkāli-Perumāṇaḍigal, (*the god of*) the southern temple (*Tiruvāli*).

(L. 5.) (*As*) interest on this, we, the assembly, shall have to supply (one) *uri* of ghee per day. Whenever (*we*) fail (*to supply*) this ghee, we shall have to pay a fine of five *kaḷaṇṇu* of gold. Though fined thus, we, the assembly, shall (*continue*) to supply the ghee without fail.

## No. 47.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription and No. 48 are written continuously, the first few words of No. 48 occupying the end of line 4 of No. 47. At the beginning of No. 47 it is stated that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the central shrine of the temple was pulled down. This is the reason why the alphabets of Nos. 47 and 48 are more developed than that of No. 46, though No. 46 records a grant by a queen of the same king as Nos. 47 and 48. In No. 47 she bears the title Vāṇamahā-dēvi, *i.e.* 'the great queen of the Bāṇa (king).' As the queen mentioned in No. 46, she is stated to have been the consort of the Bāṇa king Vānavidyādhara. She was the daughter of Pratipati-Araiyaṇ, the son of Śivamahārāja-Perumāṇaḍigal, who had the surnames Śrīnātha and Kokuni.<sup>8</sup> This word is a variant or a corruption of

<sup>1</sup> *Ep. Ind.* Vol. III. p. 75.

<sup>2</sup> Read யாவிவூதி.

<sup>3</sup> Read ஹவாணவிஜாயர.

<sup>4</sup> In No. 48, text line 2, this word appears as *Gogunīdhā[r]ma*, evidently a misreading of the copyist for *Koṅṇuṇṇaman*.

<sup>5</sup> See the introductory remarks to Nos. 43 and 47.

<sup>6</sup> Read ஸ்ரீ and ஹாரிகூத.

<sup>7</sup> Read திக்காலி.

<sup>8</sup> Read குடுத்த.

Konguni, the title of the Western Gaṅga kings,<sup>1</sup> and the name Pratipati is a corruption or, more probably, a misreading of the copyist for Prithivīpati. Hence I would identify Pratipati, the son of Śivamahārāja, with the Western Gaṅga king Prithivīpati I., who was the son of Śivamāra<sup>2</sup> and the contemporary of the Rāshtrakūṭa king Amoghavarsha I.<sup>3</sup> and of the Gaṅga-Pallava king Vijaya-Nripātūṅgavikramavarman.<sup>4</sup> The name of the residence of Śivamahārāja was Kuṇilapura according to No. 47, and Nipunilapura according to No. 48. Both forms of the word are clearly misreadings of the engraver for Kuvaḷālapura, the modern Kōlār, which was the traditional capital of the Gaṅga family.<sup>5</sup>

The Udayēndiram plates of Vikramāditya II. mention a Bāṇa chief named Bāṇavidyādhara. This person must be distinct from the Vāṇavidyādhara of the subjoined inscription, because he stood two generations before Vikramāditya I., the contemporary of Vijaya-Nandivikramavarman<sup>6</sup> and consequently of Amoghavarsha I.,<sup>7</sup> while Vāṇavidyādhara was the son-in-law of Prithivīpati I., another contemporary of Amoghavarsha I. An inscription at Gūlgūnpode opens with a Sanskrit verse which attributes to the Bāṇa king Vikramāditya-Jayamēru the surname of Bāṇavidyādhara.<sup>8</sup> Dr. Fleet<sup>9</sup> proposes to identify this Vikramāditya with the Vikramāditya I. of the Udayēndiram plates and with the Vāṇavidyādhara of the subjoined inscription. This identification would suit the fact that Vāṇavidyādhara's queen was the daughter of Prithivīpati I.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] ஸ்ரீவிமானம் இ[ழி]த்துவதற்கு மு[ன்]புள்ள [சி]வாலகைப்படிய்  
[||\*] <sup>10</sup> ஸகஞ்ஜம[தி\*] [சு]யாதிவ[தி]தஸுராவஸுராய[ய]ஸவரஸேவரபுதிஹாநீக-  
ஜைவஸிகு[தி\*] [ஹ]வவாணவிஜய[ர\*]ராயரான <sup>11</sup> வாரணராயர் ஜைவஸிகு-  
யார் <sup>12</sup> கொக[தி\*]யஜி[தி\*]ஜைவஸிகு[தி\*] [ஹ]வவாணவிஜய[ர\*]ராயரான
- 2 ஸேவரஸேவர ஸ்ரீ(ரி)நாயஸ்ரீநாயஸிவஜைவஸிகு[தி\*] [ஹ]வவாணவிஜய[ர\*]ராயரான <sup>13</sup> மகன[ரர்] புதி-  
பதிஅகா[தி\*] [ஹ]வவாணவிஜய[ர\*]ராயரான <sup>14</sup> திகாவிப்பெருமானடிக்கு  
நொநாவினா ஓன்றினுக்கு இத்திகாவிவல்லத்து <sup>15</sup> ஸவெய்யார்க்குடுத்த செ-
- 3 ம்பொன் இருபதின் கழ[தி\*] [||\*] இப்பொன்னுக்குப்பொலியுட்டு நிசதம் உரிய  
நெய் ஒருவினாக்கு அட்டுவொமாதெம் ஸவெய்யொம் [<sup>16</sup>] இன்னெய் <sup>17</sup> சகராதி-  
தவற் முட்டாமை அட்டுவொமாதெம் [<sup>18</sup>] முட்டில் வநூலெய்யாரொ நிசதி  
<sup>19</sup> ஐங்கழஞ்சு பொன் மந்தவொட்டிக்குடுத்தொம் [<sup>20</sup>]
- 4 இத்தண்டப்பட்டம் நெய் முட்டாமை அட்டுவொமாதெம் ஸவெய்யொம் [<sup>21</sup>] இ-  
தன்நென்றெம் மெயெயிடைகுமரியிடைச்செய்தார் செ[தி\*]த பாவங்கொ-  
ன்வார் [<sup>22</sup>] இலிநீழ்ம் வநூலெய்யாரொகெசு [<sup>23</sup>] இலிநீ[தி\*]ம் ரகித்தாரடி-  
யென் முடி மெலன ||உ

<sup>1</sup> See *Ep. Ind.* Vol. III. p. 164, note 3.

<sup>2</sup> This name is perhaps a corruption of Śivamahārāja, the Tamil form of Śivamahārāja.

<sup>3</sup> Above, Vol. II. p. 380 f.

<sup>4</sup> *Ep. Ind.* Vol. IV. p. 182.

<sup>5</sup> See above, Vol. II. p. 380, note 7, and *Ep. Ind.* Vol. IV. p. 200, note 1.

<sup>6</sup> See page 90 above.

<sup>7</sup> See page 92 above.

<sup>8</sup> *Ind. Ant.* Vol. X. p. 39, No. II.

<sup>9</sup> I am again quoting from a manuscript which he has kindly sent to me; see above, p. 92, note 8.

<sup>10</sup> Read யாதிவதித.

<sup>11</sup> Read ஹாநீகபுதிஹாஸி.

<sup>12</sup> Read கொக[தி\*]யஜி[தி\*].

<sup>13</sup> Read ஸ்ரீஸிவ.

<sup>14</sup> Read திகாவி.

<sup>15</sup> Read ஐங்கழஞ்சு.

<sup>16</sup> Read ஐங்.

## TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the sacred *vimāna* (*i.e.* the central shrine) had been pulled down.

Vāṇamahādēvī,—the daughter of Pratipati-Araiyaṇ, the son of Ko[ṇḡ]u[ṇ]i, the righteous *Mahārāja*, the supreme lord of Kuṇilapura,<sup>1</sup> *alias* Śrīnātha, the glorious Śivamahārāja-Perumāṇadigaḷ, (*and*) the great queen of Vāṇavidyādha[ra]rāya, *alias* Vāṇarāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of this Tikkāli-Vallam twenty *kaluṇḷu* of pure gold for (*maintaining*) one perpetual lamp before (*the god*) Tikkāli-Perumāṇadigaḷ.

(L. 3.) (*As*) interest on this gold, we, the assembly, shall have to supply (one) *uri* of ghee per day for one lamp. This ghee we shall have to supply without fail as long as the moon and the sun exist. If (*we*) fail (*to do so*), we agree that all the *Mūlēsvaras* (among us) shall pay as fine five *kaluṇḷu* of gold per day. Though fined thus, we, the assembly, shall (*continue*) to supply the ghee without fail. Those of us, who say that this is not (*so*), shall incur (*all*) the sins committed between the Gaṅgā and Kumari.

(L. 4.) “This charity (*is placed under*) the protection of all *Mūlēsvaras*. The feet of those who protect this charity, (*shall be*) on my head.”

## No. 48.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

As stated in the introductory remarks to No. 47, the subjoined inscription was copied from an earlier stone inscription when the central shrine of the temple was pulled down. It records the gift of a lamp by the same queen as No. 47, who was the consort of the Bāṇa king Vāṇavidyādharma and the daughter of Pratipati-Araiyaṇ (*i.e.* the Western Gaṅga king Prithivīpati I.), the son of Śivamahārāja. From the subjoined inscription we learn that her actual name was Kundavvai.<sup>2</sup>

## TEXT.

1 ஸ்ரீ ஸ்ரீ [||\*] ஸகஜம்[தீ\*] துயாழிவ-<sup>3</sup>

2 கிதஸாராஸாராய்வரடுயரவருதிஹாநிகழிஹாவலிகுடுரா[தீ\*] ஸவவாணவிநுய-  
[ர\*]ராஜரான<sup>4</sup> வாணராய<sup>5</sup> <sup>6</sup>மொமணியிழை[தீ\*]வாரியிழை[தீ\*] தஹாராஜ-  
நிபுணியுபாரவரடுயரரான<sup>7</sup> ஸ்ரீநாயஸ்ரீ(ரி)செரிவலிஹாராஜப்பெருமானடிகள்  
மகனார்<sup>8</sup> புகிவதிஅரையர் மகனார் குதவ[தீ\*]வ-

3 யாரான வாணதஹாடுவியார் பகல்திகாவிவலத்த<sup>9</sup> ஸடுமெயொம் நால்ப்பதின்  
கழஞ்சு செம்பொன் கொண்டு திருத்திகாவிப்பெருமானடிகளு[டு] நிசதம் உரிய  
நறுமெய்யும் கால்கற்பூரமுமி(இ)ட்டு ஒருநொதூவினது உதூரடிகவல்<sup>10</sup> எரிப்பொ-  
மானொம் ஸடுமெயொம் [||\*]

<sup>1</sup> This is a mistake of the copyist for Kuvalālapura; see p. 99 above.

<sup>2</sup> On three Chōla queens of the same name see *Ep. Ind.* Vol. V. p. 105, note 5.

<sup>3</sup> Read யாவிவதி.

<sup>4</sup> Read தஹாநிகழிஹாவலி.

<sup>5</sup> Read ராயர்.

<sup>6</sup> Read கொமணியிழை.

<sup>7</sup> Read ஸ்ரீநாயஸ்ரீ(ரி).

<sup>8</sup> Here and in எரிப்பொமானொம் (l. 3) the syllable ன is expressed by two separate symbols; compare above, p. 90 and note 5.

<sup>9</sup> Read தீக்காலி.

<sup>10</sup> Read தித.

- 4 இலிழை[ஃ\*]முட்டின பொழுது வநூறெய்யாரொய் நிசதி ஐ[ங்]கழஞ்சு பொன்  
ய[ஃ\*]லநத்தெய் மன்ற ஓட்டிக்குத்தொம் ஸஹெயொம் [\*] இ[த்\*]ஊப்-  
பட்டுமித்திருவிளக்கு முட்டாமெ எரிப்பொமனொமிதற்க்கன்றென்றார் மெங்-  
மெயிடெஹெயிடெச்செய்தார் செய்த பாவங்கொள்வொ[மா\*]நொ-
- 5 ம் [\*] இலிழை[ஃ\*]ம் வநூறெய்யாரொகெ [ஃ\*] இலிழை[ஃ\*]ம் ரகத்தாரடியென்  
முடி மெவன ||உ இக்கற்பூரவிளக்கும் நொ[ஃ]விளக்குமிவ்விரண்டுக்குமாக ஊர்  
மஞ்சிக்கமிறை இழிச்சி வைத்த நிலம் பார்த்துட்டை கூ<sup>1</sup> சா குழியும் பழுவெரி  
கூ<sup>2</sup> எ[ர]உய குழியும் நொணிநொள்ளி உ கூழும் கு-
- 6 தெத்தொம் ஸஹெயொம் ||உ இவ்விரண்டு விளக்கினுக்கும் வைத்த ஊ<sup>3</sup>டு<sup>3</sup> டெவ-  
வொதிரைதலில் எண்ணைவிளக்கெயெரிவதாக வைத்தொம் ஸஹெயொம் [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! We, the assembly of Tikkāli-Vallam, have received forty *kalāṇṇu* of pure gold from Kundavv[ai]yār, *alias* Vāṇamahādēvi,— the daughter of Pratipati-Araiyar, the son of [K]o[n]gu[n]i[va]rman, the very righteous *Mahārāja*, the supreme lord of Nipunilapura,<sup>4</sup> *alias* Śrīnātha, the glorious Śivamahārāja-Perumāṇadigaḷ, (and the queen of) Vāṇavidyādhara[r]rāja, *alias* Vāṇarāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds.

(L. 3.) (*In return*), we, the assembly, shall have to burn, as long as the moon and the sun exist, one perpetual lamp before (*the god*) Tiruttikkāli-Perumāṇadigaḷ, supplying daily (one) *uri* of fresh ghee and a quarter of camphor.

(L. 4.) We, the assembly, have agreed that, whenever (*they*) fail in this charity, all the *Māhēśvaras* (among us) shall pay into court a fine of five *kalāṇṇu* of gold per day. Though fined thus, we shall have to burn this sacred lamp without fail. Those among us, who say that this (*charity*) is not (*existing*), shall incur (*all*) the sins committed between the Gaṅgā and Kumari.

(L. 5.) “This charity (*is placed under*) the protection of all *Māhēśvaras*. The feet of those who protect this charity, (*shall be*) on my head.”

We, the assembly, gave (*the following*) land in the environs<sup>5</sup> of the village, which (*the queen*) had granted, free of taxes, for this camphor lamp and the perpetual lamp<sup>6</sup>:— (one) *nilam*<sup>7</sup> and 400 *kūḷi* (called) *Pūrkuttai*, 720 *kūḷi* below the old tank (*Paḷavēri*), and 2 *nilam* (called) *Nonḍukolli*.

(L. 6.) As the land granted for these two lamps had become torn up by the weather,<sup>8</sup> we, the assembly, assigned only an oil lamp for burning.

## No. 49.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription belongs to the 7th year of the reign of Rājaraṇja-Kēsarivarman, *i.e.* of the Chōḷa king Rājaraṇja I. It contains a date which admits of astronomical

<sup>1</sup> This is the abbreviation for நிலம்; see above, p. 97, note 3.

<sup>2</sup> Read கீழ்.

<sup>3</sup> Read கீழ்.

<sup>4</sup> This is a mistake of the copyist for Kuvalālapura; see p. 99 above.

<sup>5</sup> See above, p. 97, note 5.

<sup>6</sup> In line 3 of the text only one lamp is spoken of, to which both ghee and camphor had to be supplied.

<sup>7</sup> Literally, ‘dug up by god.’

<sup>8</sup> See above, p. 97, note 6.

calculation, and which has been repeatedly discussed since its discovery in 1890.<sup>1</sup> Professor Kielhorn has shown that it corresponds to the 26th September A.D. 991.<sup>2</sup>

The inscription records a visit to the temple by a certain Madurāntakan-Kaṇḍarādittanār, who caused one thousand jars of water to be poured over the god. When he had finished his worship, he observed that the offerings in the temple had been reduced to a minimum and that the temple lamps were only feebly burning. He called for the authorities of the temple and of the village and asked them for a detailed statement of the temple revenue and expenditure.

Here unfortunately the inscription is built in. But from the preserved portion it is evident that Madurāntakan-Kaṇḍarādittanār, *i.e.* Gaṇḍarāditya, the son of Madhurāntaka, must have been a person of high standing and influence. He cannot be identical with the Chôla king Gaṇḍarādityavarman, because the latter had died before the reign of Arimjaya, the grandfather of Rājaraṇja I.<sup>3</sup> Perhaps he was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarādityavarman and immediate predecessor of Rājaraṇja I.<sup>4</sup>

## TEXT.

- 1 ஸஷி<sup>5</sup> ஸ்ரீ [||\*] கொ ராஜராஜகௌரிவஜிற்சு<sup>6</sup> யா[ண்]டு எ ஆவது படுந்-  
சு[டு]காட்டத்து<sup>7</sup> [மீ]யாறுநாட்டு<sup>8</sup> திக்காவிவல்லத்துத்திருத்திக்காவி<sup>9</sup> ஆழ்வாரை  
இவ்வாட்டெ அய்ப்பசித்-
- 2 தங்கள்<sup>9</sup> வெளநூலவியும் இராவதியும் பெற்ற விஷுவில்<sup>10</sup> லொழிமுறணத்தினுன்று  
மதுராஜகன் கண்டராதித்தனார் ஆழ்வாரை ஸஹஸு[லே]சமாட்டுவிக்க வ-
- 3 னு திருவடி தொழுது நிற்க ஆழ்வார்க்-
- 4 குக்காட்டுகின்ற திருவமுர்தும் இருநாழிய[ரி].
- 5 சித்திருவமுர்தாய்குறியமுர்துகெய் அமுர்-
- 6 து(ம்)கையமுர்தும் இன்றியெய் நொனா-
- 7 வினாகும் ஆலஸுமாயிருசுகண்டு இத்தி-
- 8 [ரு]கொயில் சிவபுராஹணனாயும்<sup>11</sup> திகாவிவல்.
- 9 லத்து ஸலெயாராயும் அழைத்து இத்[டு][தவ\*]-
- 10 ருடைய ஆயமும் வ்யமும் திருவா[ணை]சூ(ம்)கிரு[வொ\*].
- 11 லேகும் உரிய வண்ணஞ்சொல்லுகவென்று வின[வ சிவ\*]-
- 12 புராஹணரும்<sup>11</sup> திக்காவிவல்லத்து ஸலெயாரும் சொல் . . . . .

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 7th year (*of the reign*) of king Rājaraṇja-Kāsari-  
varman,—on the day of an eclipse of the moon at the equinox which corresponded to (the  
day of) *Rēvatī* and to the full-moon *tithi* of the month of *Aippasi* in this very year,—  
Madurāntakan-Kaṇḍarādittanār came in order to have one thousand jars of water  
poured over (*the god*) Tiruttikkāli-Ālvār at Tikkāli-Vallam in Miyaṇu-nāḍu,  
(*a subdivision*) of Paduvār-kōṭṭam, and worshipped the holy feet (*of the god*).

<sup>1</sup> Above, Vol. I. p. 169; *Ind. Ant.* Vol. XIX. p. 70 ff. and Vol. XXIII. p. 297.

<sup>2</sup> *Ep. Ind.* Vol. IV. p. 66 f.

<sup>3</sup> See line 50 of the large Leyden grant.

<sup>4</sup> See above, Vol. I. p. 112, and *Ep. Ind.* Vol. IV. p. 331.

<sup>5</sup> The words ஸஷி ஸ்ரீ கொ ராஜ are written on an erasure.

<sup>6</sup> Read வஜிற்சு.

<sup>7</sup> Read க்கொட்டத்து.

<sup>8</sup> Read திக்காவி.

<sup>9</sup> Read வெளணை.

<sup>10</sup> Read விஷுவத்திவ்.

<sup>11</sup> Read திக்காவி.

(L. 3.) While (*he*) stood (*in the temple*), (*he*) observed that the offerings presented to the *Ālvār* were reduced to two *nālī* of rice, that the offerings of vegetables, the offerings of ghee and the offerings of curds had ceased, and that the perpetual lamps were neglected.

(L. 7.) (*He*) called for the *Śiva-Brāhmaṇas* of this sacred temple and the members of the assembly of *Tikkāli-Vallam* and asked:—“State the revenue and expenditure of this temple, in accordance with the royal order and the royal letter.”

(L. 11.) The [*Śiva-Brāhmaṇas*] and the members of the assembly of *Tikkāli-Vallam* . . . . .

# No. 50.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the same year of the reign of *Rājaraṇja* I. as No. 49. It records that a *Brāhmaṇa* set up an image of the goddess and granted a lamp to the temple. He also purchased 1,700 *kuḷi* of land from the inhabitants of the village of *Mandiram* in *Tūṇāḍu* and made it over to the temple authorities, who had to feed the lamp and to supply offerings from the produce of the land.

*Tūṇāḍu*, to which *Mandiram* belonged, was the name of the country round *Mēlpādi*.<sup>1</sup> *Mandiram* had the surname *Jayamēru-Śrīkaraṇamaṅgalam* (ll. 2 and 15 f.), which seems to be derived from *Jayamēru*, one of the surnames of the *Bāṇa* king *Vikramāditya* I.<sup>2</sup>

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] கொ ராஜராஜகௌரிவழி[||\*]ற்கியாண்டு எழுவது தூரா-
- 2 ட்டு மகிரமாமிய ஜயமேருஸ்ரீகரணமங்கலத்து வடுவெயொம் [||\*] படு-
- 3 ஸ்ரீக்கொட்டத்துக்காரொநாட்டு நரதமலதவெ[||\*]ழிமங்கலத்து சிவஸூ-
- 4 ஸ்ரீணன் விசுமாதிகநாகிய <sup>3</sup> கிதிராத[||\*]ராஜஸூயிராஜர் திருத்தியக்காலி <sup>4</sup>
- ஆள்வார்
- 5 கூத்தப்பெருமானடிகளுக்கு உலாஹாராகியெ <sup>5</sup> எழுந்தருளுவித்து வெ-
- 6 த்த நொநாவிளக்கொன்றிநுக்குநாட்டிருவமுதொன்றினுக்கு[||\*] வெ[||\*]-
- 7 ய்த்த நிலமாவது [||\*] <sup>6</sup> எங்களுர்க்கருங்காலி எரி <sup>7</sup> கிழத்தாம்பிநின்று கடு-
- 8 யடுவெ பொன வாய்க்காலுக்கு மெற்கு [||\*] தென்பாற்கெல்லை தூம்-
- 9 [||\*]னின்று மெற்கு நொக்கப்பொன குசவன் பட்டிக்குப்பா[||\*]க வாய்க்காலு-
- 10 க்கு வடக்கும் [||\*] மெல்பாற்கெல்லை விற்பார்கன் நிலத்துக்கு கிழக்கும் [||\*] வட-
- 11 பாற்கெல்லை விற்பார்கன் நிலத்துக்கு தெற்கும் [||\*] இந்நாற்பாலெல்லை-
- 12 க்கு <sup>8</sup> நடுவுண்ணிலமொழிவின்றி ஆயிரத்தெழுதூறு குழிக்கும் [||\*]ர்த்திமா[||\*]த்-
- 13 தாணஸூயிராஜர் பக்கவின்னிலத்தால் வண விடைவழிமும் இறை-
- 14 டூவழிமும்மறக்கொண்டு எப்பெ[||\*]ப்பட்ட இறையும் இழித்தி இறை-
- 15 யியாக விற்றுக்குத்தொம் முற்சொல்லப்பட்ட மகிரமா[||\*]ய ஜயமே-
- 16 ருஸ்ரீகரணமங்கலத்து வடுவெயொம் [||\*] இ[||\*]வ-ஒரி கருவவித்து [||\*]ந-
- 17 ளாவினனூந்திருவமுதம் <sup>9</sup> உஞாடிகுவல் செய்வொமாரொம் தி-
- 18 ருவுண்ணுழிகையுடைய சிவஸூயிராஜரொம் ||

<sup>1</sup> See p. 22 above.

<sup>4</sup> Read திக்காலி.

<sup>7</sup> Read கீழ்.

<sup>3</sup> See p. 99 above.

<sup>5</sup> Read ஹடா.

<sup>8</sup> Read வண்ணில.

<sup>6</sup> Read கீழ்-6.

<sup>6</sup> Read எங்களுர்.

<sup>9</sup> Read உஞாடிகு.



## TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventh year (*of the reign*) of king Râjarâja-Kêsarivarman. (*The writing of*) us, the assembly of Mandiram, *alias* Jayamêru-Śrīkaraṇamaṅgalam, in Tûññâḍu.

(L. 2.) Vikramâdittan, *alias* Kîrtimârtâṇḍa-Brahmâdhirâjar, a *Śiva-Brâhmaṇa* of Naratuṅga-chaturvêdimāṅgalam in Kârai-nâḍu,<sup>1</sup> (*a subdivision*) of Paḍuvûr-kôṭṭam, set up (*an image of*) Umâ-Bhaṭṭârakî and gave one perpetual lamp to Kûtta-Perumâṇaḍigal,<sup>2</sup> the god (Âlvâr) of Tiruttikkâli.

(L. 6.) For (*maintaining this lamp*) and for (*supplying*) offerings once a day, (*he*) gave the following land:—

(L. 7.) (*The eastern boundary is*) to the west of a channel which flows close to the bank from the sluice below the *Karuṅgâli* tank in our village. The southern boundary (*is*) to the north of a channel which flows to the west from the sluice (*and*) irrigates the *Kûsavapattî*.<sup>3</sup> The western boundary (*is*) to the east of the land of those who sold (*the land to the donor*). The northern boundary (*is*) to the south of the land of the same persons.

(L. 11.) Having received from Kîrtimârtâṇḍa-Brahmâdhirâjar the whole purchase-money and tax-money due for the land enclosed within these four boundaries, which, not excluding the cultivated land,<sup>4</sup> (*measures*) one thousand and seven hundred *kulî*, and having remitted all kinds of taxes,— we, the assembly of the above-mentioned Mandiram, *alias* Jayamêru-Śrīkaraṇamaṅgalam, sold (*this land*) free of taxes.

(L. 16.) While enjoying this land, we, the *Śiva-Brâhmaṇas* in charge of the store-room of the temple,<sup>5</sup> shall have to supply this perpetual lamp and the offerings as long as the moon and the sun exist.

## No. 51.—ON THE NORTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 16th year of the reign of the Chôla king Râjarâja I. (l. 2) and records that the citizens of Vâṇapuram (ll. 2 and 6), *i.e.* Tiruvallam,<sup>6</sup> sold 700 *kulî* of land to Śamkaradêva, the son of Tiruvaiyaṇ (ll. 5 and 6), who granted it to the temple of Tiruvaiya-Îśvara (l. 6). This temple was situated on the south of the Bilvanâthêśvara temple and was evidently named after Tiruvaiyaṇ, the father of the donor. Tiruvaiyaṇ seems to have claimed descent from the Western Gaṅga kings. For, to his name are prefixed the name and the epithets of Śivamahârâja (l. 4 f.), as we have found them in Nos. 47 and 48. As these epithets are spelt with almost exactly the same mistakes as in No. 48,<sup>7</sup> I believe that the donor copied them from that very inscription, which he found engraved on the temple.

## TEXT.

1 ஸ்ரீ ஸ்ரீ [||\*] திருமகள் பொலப்பெருநிலச்செல்வியும் தன[க்\*]கெ ௨ ரிமை புண்டமை<sup>8</sup>  
மன[க்\*]கொள்<sup>9</sup> கார்த்தனாச்சாலை கலமறுத்த[த]ருளி வெங்கைநாடுங்கங்[க்\*]பாடி-  
[யு]ம் தடிவழி[யு]ம்\* [துன][ம்ப\*]ப[ர]டியும் கு[டம]லைநாடுங்கொல்லமுங்ககிங்கமு-  
[ம்\*] திண்டிமல் வென்றி தண்-

<sup>1</sup> See p. 95 above.

<sup>2</sup> *I.e.* 'the dancing god' (Natarâja).

<sup>3</sup> *I.e.* 'the potter's *pattî*'; on *pattî* see above, Vol. II. p. 359, note 12.

<sup>4</sup> See above, p. 26, note 2.

<sup>5</sup> See above, p. 94 and note 5.

<sup>6</sup> See p. 91 above.

<sup>7</sup> *Viz.* மொமுனியிழி and மொமுனியிழி for கொமுனியிழி, நிபுணிவொரு for காவ-  
லாவொரு, and ஸ்ரீநாரய for ஸ்ரீநாய.

<sup>8</sup> Read புண்டமை.

<sup>9</sup> Read னார்.

- 2 டால் கொண்ட தனெழில் வளரொளி செழியரை தெசு கொண்ட கொ ரா[ர\*]ஜ-  
ரா[ர\*]ஜராகெசரிபன்ம[ர\*]கியாண்டு யசு ஆவது <sup>1</sup>படுவுர்கொட்டத்து ககாவழி  
தன் கூற்று வாணபுரத்தூரொமெங்கள் உர்<sup>2</sup> மஞ்சிக்[கமா[ன\*]] பூமி பொ[ளி]-  
க்காவதி மெலைச்செறுவுமித[ன்] மெலை குண்டுவிரண்டிமிதந் கிழ்-<sup>3</sup>
- 3 <sup>4</sup>[ப]ர[ட்]கெல்லை பொளிகாவதி பள்ளசெறுவிற்குந்திருதிக்காவி<sup>5</sup> பெருமா[ன்] <sup>6</sup>ஸ்ர[ப]-  
லபொகம் அனாகூல்முக்காலுஞ் [டு]மக்கு <sup>7</sup>[\*] தென்பாற்கெல்லை அனாகூல்முக்கால்  
குண்டுகொஞ் கரு[ம][ர\*]ந் குண்டுகொஞ்[க்\*]கு வட[க்\*]குமிதன் மெல்பாற்கெல்லை  
மெற்பட்டியான சீபலிப[ட்\*]டி[க்\*]கு கிழ[க்\*]கும் [I\*] வடபா[ற்\*]கெல்லை இ-  
[வ்\*].<sup>8</sup>
- 4 <sup>9</sup> மாதெவபொகமுகூல்செறு[வி]ற்கும் கு[ட்\*]டை கிழ்<sup>8</sup> [டு]சறுவிற்கு தெற்கும்  
[I\*] ஆக [னா]ம்பாலெல்லையுள் நடுவுப[ட்\*]ட நிலம் ப[தின]றுசா[ண்] கொ-  
லால் புள்ளி எழுநூறு குழி நிலமும் <sup>9</sup>மொமணி[ய]தபாரியநீரஹராஜ-  
நிபாணிவபாரவாரெய்யாழிநாராயழிதபரி-<sup>10</sup>
- 5 வரோமநார[ஜ]கிருவையந் சங்கரதெவற்கு [இ]ந்[நி]லம் விற்று விலை[ஸ்ர][ர\*]வணை  
செய்து குடுத்தொ[ம்] [I\*] <sup>11</sup>நெநிலத்த[ர\*]ல் வன்த சூயத்திரப்பியமு[ம்\*] இறை-  
திரப்பிய[ம்]மு[மி]வர பகலறக்கொண்டு [இ]றையிழி[த்\*]தி [வி]ற்று விலை[ஸ்ர]-  
வணை செய்த <sup>12</sup>குடுத்தொமப்-
- 6 <sup>13</sup>[ப]ரி திரு[வ]ல்லத்து [தி]ருந்[தி]க்கா[வி]<sup>13</sup> பொள்<sup>14</sup> கொயிலிந் தெக்கில்<sup>15</sup> [திரு]-  
லாய்யாசகர[த்து]க்கு அற்சநாபொகமாக [தி]ருவையநார் மகள்<sup>16</sup> சங்கர[தெ]வது-  
[க்\*]கு விற்று விலை[ஸ்ர]ாவ[ணை] செய்து குடுத்தொமுற்சொ[ல்\*]லப்பட்ட வா-  
[ண்]புரத்துரொம்<sup>17</sup> [I\*]

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the 16th year (*of the reign*) of king Râjarâja-Râja-  
kâsarivarman, who, (*in his*) tender youth, during which,— (*in*) the belief that, as well  
as the goddess of fortune, the goddess of the great earth had become his wife,— (*he*) was  
pleased to destroy the ships (*at*) Kândalûr-Śâlai and conquered by (*his*) army, which  
was victorious in great battles, Vêngai-nâdu, Gaṅga-pâdi, Taḍi-vali, Nuḷamba-  
pâdi, Kuḍamalalai-nâdu, Kollam and Kalingam,— deprived the Śeliyas, whose  
lustre had been growing, of (*their*) splendour,— we, the citizens of Vâṇapuram, (*a city*) in  
its own subdivision<sup>18</sup> of Karaivali, (*a division*) of Paḍuvûr-kôṭṭam, sold and gave by a  
deed of sale<sup>19</sup> the following land in the environs<sup>20</sup> of our city to Śaṁkaradêva, (*the son of*)  
[K]o[n]guṇi[va]rman, the very righteous *Mahârâja*, the supreme lord of Nipunila-  
pura,<sup>21</sup> Śrînâtha, the glorious Śivamahârâja-Tiruvaiyaṇ:— The upper field of Polik-  
kâvadi and two pieces above this. The eastern boundary of this (*land is*) to the west of the

<sup>1</sup> Read படுவுர்.<sup>4</sup> Read பாற்.<sup>7</sup> Read மெற்கு.<sup>9</sup> Read கொமணிவபாரயபரி-தபாராய.<sup>10</sup> Read பரிநாராயழிதபரி-தபாராய.<sup>18</sup> Read தீக்காவி.<sup>15</sup> Read தெக்கில்.<sup>19</sup> See above, p. 3, note 7.<sup>20</sup> *Vilai-srîvaṇai* is the same as *vilaiv-āvaṇam* in No. 10, text line 2, and No. 33, text line 19.<sup>21</sup> See above, p. 101, note 5.<sup>2</sup> Read ஊர்.<sup>5</sup> Read தீக்காவி.<sup>8</sup> Read கிழ்.<sup>11</sup> Read இந்நிலம்.<sup>14</sup> Read பெருமான், as in text line 3 above.<sup>16</sup> Read மகள்.<sup>17</sup> Read தூரொம்.<sup>3</sup> Read கிழ்.<sup>6</sup> Read ஸ்ரீபலி.<sup>12</sup> Read செய்து.

lower field of Polikkâvadi and of (the field called) *Araikkālmukkāl*,<sup>1</sup> (the produce of) which is used for the offerings of (the god) Tirutikkāli-Perumāṇ. The southern boundary (is) to the north of pieces of the *Araikkālmukkāl* (field) and of pieces (of the field) of the blacksmith (*Karumāṇ*). Its western boundary (is) to the east of the *Śrībali-paṭṭi*<sup>2</sup> in the west. The northern boundary (is) to the south of the *Mukkāl* field enjoyed by (the temple of) Mahādêva in this city, and of the field below the pond. The land enclosed within these four boundaries is estimated at seven hundred *kūḷi* by the rod of sixteen spans.<sup>3</sup>

(L. 5.) Having received from him the whole of the purchase-money and tax-money due for this land, we sold (it) free of taxes and gave a deed of sale. We, the above-mentioned citizens of Vāṇapuram, sold and gave by a deed of sale that land to Śamkara-dêva, the son of Tiruvaiyaṇ, for (providing) the expenses of the worship to (the temple of) Tiruvaiya-Îśvara on the south of the temple of Tirutikkāli-Perumāṇ at Tiruvallam.

No. 52.—ON THE WEST AND SOUTH WALLS OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 20th year of the reign of the Chôḷa king Râjarâja I. and records the gift of a lamp by Nannamaraiyar or Nannamaṇ,<sup>4</sup> the son of Tukkarai. The donor belonged to the Vaidumba family and ruled over Ingallûr-nâḍu,<sup>5</sup> a district of Mahârâjapâḍi.

The seven thousand (villages) of Mârâjavâḍi, the chief town of which seems to have been Vallûru, are mentioned in an inscription of Râjâdhirâja at Miṇḍigal in the Kôlâr district (No. 279 of 1895); Mârâyapâḍi occurs in an inscription of Pârthivêndravarmān at Takkôlam in the North Arcot district (No. 14 of 1897); and a copper-plate inscription of Kṛishṇarâya of Vijayanagara mentions some villages of the Mârjavâḍa-râjya, which are in the modern Cuddapah district.<sup>6</sup> Consequently, Vallûru has to be identified with the present village of Vallûru in the same district.<sup>7</sup> The Vaidumba king was defeated by the Chôḷa kings Parântaka I.<sup>8</sup> and Vîrarâjêndra I.;<sup>9</sup> and Vinayamahâdêvî, the mother of the Eastern Gaṅga king Vajrahasta III., belonged to the Vaidumba family.<sup>10</sup>

#### TEXT.

1 ஸ்ரீ ஸ்ரீ [||\*] திருமகள் பொலப்பெருநிலச்செல்வி யூந்தனக்கெ<sup>11</sup> உ[ரி]மை [பு]-  
ண்டமை ம[னக்]கொள்காந்தனாச்சாலை கலமறுத்தரு[ளி] வெங்கைநாடும் கங்க-  
பாடியும் நுளம்பபா[டி]யும் தடிகைபாடியுங்குடமலைநாடு[ங்]கொல்லமுங்க[வி]ங்க-  
முமெண்டிசை புகழ் தா [ய்]முமண்டலமுந்திண்[டி]மல் வென்றி . . . . .  
[டு]காண்ட<sup>12</sup> த[ன்]னெ[ழி]ல் வளர்<sup>13</sup> ஆ[ழி]யூள்ளெல்லாயாண்[டு] . . . . .

<sup>1</sup> I.e. 'three quarters of one eighth (of a measure of land).'

<sup>2</sup> I.e. 'the land (the produce of) which is used for the offerings of the god.'

<sup>3</sup> Compare p. 17 above.

<sup>4</sup> See below, p. 107, note 5.

<sup>5</sup> There is a village Iggaḷûr in the Ânekal tâluka of the Bangalore district; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 39. But, as Dr. Fleet suggests to me, 'Inganur' near Kâlahasti is a more probable location.

<sup>6</sup> See my *Progress Report* for October 1890 to March 1891, p. 5.

<sup>7</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 129.

<sup>8</sup> Above, Vol. II. p. 379.

<sup>9</sup> See p. 68 above.

<sup>10</sup> *Ind. Ant.* Vol. XVIII. pp. 164 and 175, and *Ep. Ind.* Vol. IV. p. 186.

<sup>11</sup> Read வியுந்.

<sup>12</sup> Read வென்றித்தண்டாற்கொண்ட.

<sup>13</sup> Read ஊழியுள்.

[க<sup>1</sup> வி]ளங்கும் யாண்டெ செ[ழி]ஞரைத்தெக கொ[ள் ஸ்ரீ]கொவிராஜ-  
 ராஜராஜகெஸரிபம்மரான [ஸ்ரீ]ராஜராஜதெ[டி]வற்கு [ய]ரண்டு உய ஆவது [ப]டு-  
 2 ஓர்க்கொ[ட்]டத்து <sup>2</sup>மியறைந[ர\*]ட்டு திருவல்லத்து திருதிக்காவி<sup>3</sup> ஆழ்வா[ர்க\*]கு  
 ஸேனாராஜபாடி இங்கல்லூர்நாடு உடைய வைதும்பன் துக்கரை மகன் நன்-  
 னமரையர் இத்திக்காவி<sup>3</sup> ஆ[ழ்\*]வார்க்கு சந்[தி]ர[ர\*]தித்தவற் ளரிப்பதாக  
 வைத நநாவினக்கு ஒன்றிதுக்கு வைத்த சாவா மூவாப்பொருடு கூய [!] இ[வ\*]-  
 வ[ர]டு தொண்[ணா]று இ[வ\*]வாடு தொ[ண்] . . . . . வ திருஉண்-  
 னாழிகை உடையார் கை பிடி இவர் . . . . . ட விளக்கு நகாவினக்கு  
 ஒன்று [!]

## TRANSLATION.

Hail! Prosperity! In the 20th year (*of the reign*) of the glorious king Râjarâja-  
 Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength,  
 during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the  
 great earth had become his wife,— (*he*) was pleased to destroy the ships (*at*) Kândalûr-  
 Śâlai and conquered by (*his*) army, which was victorious in great battles, Vêṅgai-nâḍu,  
 Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kalin-  
 gam, and Îla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight  
 directions,— deprived the Śeliṅgas of (*their*) splendour at the very moment when [Udagai],  
 which is worshipped everywhere, was (*most*) resplendent;— Naṇṇamaraiyar, the son of  
 Tukkarai, the Vaidumba, who possessed Îṅgallûr-nâḍu, (*a district*) of Mahârâja-  
 pâḍi, gave one perpetual lamp, (*which*) was to burn as long as the moon and the sun exist, to  
 (*the temple of*) Tirutikkâli-Âlvâr at Tiruvallam in Mîyaraî-nâḍu, (*a subdivision*)  
 of Paḍuvûr-kôṭṭam. For (*maintaining this lamp he*) gave 90 full-grown ewes, which  
 must neither die nor grow old.<sup>4</sup> These ninety ewes<sup>5</sup> . . . . .

## No. 53.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription consists of 21 lines and is dated in the 3rd year of the reign of  
 Parakêsarivarman, *alias* Râjêndra-Chôladêva (I.). It records that the inhabitants of  
 Vânapuram (ll. 9, 16 and 18), *i.e.* Tiruvallam,<sup>6</sup> sold 1,000 *kuḷi* of land to Sôma-  
 nâtha (ll. 6, 16, 18 and 20), (the son of) Śamkaradêva (l. 5 f.), whose name has been  
 already met with in an inscription of Râjarâja I. (No. 51). The same epithets, which  
 precede the name of Śamkaradêva's father Tiruvaiyaṇ in No. 51, are here prefixed to the  
 name of Śamkaradêva (ll. 2 to 5), with nearly the same mistakes in spelling.<sup>7</sup> A further  
 allusion to Sômanâtha's descent from the Western Gaṅgas is contained in Gaṅgâdêvi-  
 maṇali (l. 11), the name which he bestowed on the land purchased by him. Besides,  
 Śamkaradêva and Sômanâtha claim to be connected with the Vaidumba family<sup>8</sup> (l. 5).

I do not consider it worth while to publish the text of the second half of line 17 and of  
 lines 18 to 21, which record that Sômanâtha assigned the land "to the Mahâdêva temple  
 of Tiru [vai] ya-Îśvara, which the members of our family have caused to be built on

<sup>1</sup> Read யாண்டெந்தொழுதகை.<sup>2</sup> Read தீக்காவி.<sup>3</sup> The following sentence is damaged. On an adjacent portion of the same wall are three further lines of writing, which seem to be connected with this inscription, as they refer to ninety ewes given by நன்நமன்,<sup>4</sup> See above, p. 104, note 6.<sup>5</sup> See p. 106 above.<sup>2</sup> Read மீயறை.<sup>4</sup> See above, Vol. II. p. 375, note 3.<sup>7</sup> Compare *ibid.* note 7.

the southern side of the temple of Tiruvallam-udaiyâr<sup>1</sup> (l. 18 f.), i.e. of the Bilvanâ-thâśvara temple, and that he granted 96 sheep for the maintenance of a lamp in the same temple (l. 20 f.). The temple of Tiruvaiya-Îśvara has been already mentioned in No. 51.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] கொப்பரகெசரிபன்மராக ஸ்ரீராஜே[ஜ]ந்து-
- 2 சொழுவெவற்கு யாண்டு ந[ரு]வது கெ[ர]கூணி-<sup>2</sup>
- 3 தவாஸியஜேஹ[ர\*]ராஜநிவா[ணி]வ-
- 4 [வா]ர[வ]ராவேயாஸ்ரீநா[சு]ஸ்ரீ[தி]தி-<sup>3</sup>
- 5 [வ]தி[ஹ]ராஜை[வ]ய்தும்பன் சங்க-
- 6 ரதெவன் சொமநாதனென் [ஜ]ய[ந்]கெ[ர]-
- 7 ண்[ட]சொழமண்ட[ல]த்துப்படு[ஜ]ரக்-
- 8 கொட்டத்துப்பெ[ரு]ம்பாணப்பா[டி]க்க-
- 9 வைவழி வாணபுரத்து [ஊ]ரார் பக்க[ல்] யான்
- 10 வி[லை\*] கொண்டு இறை இழிச்சி யானுடைய
- 11 வி[ளை]பூமி கங்காதேவிமணலிக்குக்கிழ்-<sup>4</sup>
- 12 பா[ற்]கெல்லை தெற்கு நொக்கிப்பா[ய்]ந்த ம-
- 13 ண[வி]க்காலுக்கு மெ[ற்]கு [||\*] தென்ப[ர]றக்கெ-
- 14 ல்[லை] த[ச்சான்] குண்டிலுக்குப்பாய்ந க-
- 15 ண்ணக்காலுக்கு வடக்கும் [||\*] மெ[ல்]பாற்கெல்லை தச்சர் குண்டி[வி]ற்கொழுக்குத்[து]-  
க்குக்கிழக்கும் [||\*] வடபாற்கெல்லை [தி]ருவ[ல்]லமுடையார்<sup>5</sup> ஸீப[வி]ப்பட்டிக்குப்பா-  
ய்[து] வாய்க்காலுக்கு\*த்தெற்கும் [||\*]
- 16 [இ]ன்னாற்பாலெல்லையுள்ளகப்பட்ட நிலம் உண்ணி[ல]மொழிவி[ன்]றிப்பதினாறுசாண்  
கொலாற்குழி ஆயிரம்\* இக்குழி\* ஆயி[ர\*]த்துக்கும் வாணபுரத்து  
ஊரொம் வெராஜ[ந]ராதர் பக்கல் வி[லை]ஏ-
- 17 வுமுமிறைவுமு[ம்] ஆவணக்களத்தெய் அறக்கொண்டு விற்று விலைபுராவனை  
[ஸ]ஹ[?]வரியாரமாகச்செய்து குடுத்தோம் [||\*] . . . . .

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year (of the reign) of king Parakêsarivarman, alias Śrî-Râjêndra-Śôladêva, — I, Sômanâtha, (the son of) Ko[ng]uñi[varman], the very righteous Mahârâja, the supreme lord of Nipunilapura,<sup>6</sup> Śrînâtha, the glorious Śivamahârâja, the Vaidumba Saṁkaradêva, purchased from the citizens of Vânapuram in Karaivali, (a subdivision) of Perumbânappâdi, (a division) of Paduvâr-kôṭṭam, (a district) of Jayaṅkonda-Śôla-maṇḍalam, the cultivated land (called) Gaṅgâdêvimāṇali, which I possess free of taxes.

(L. 11.) The eastern boundary of (this land is) to the west of the Manalikkâl (channel), which flows to the south; the southern boundary (is) to the north of the Kaṇṇakkâl (channel), which flows to the piece (of land) of the carpenter; the western boundary (is) to the east of the Kolukkuttu (?) in the piece (of land) of the carpenters; and the northern boundary (is)

<sup>1</sup> திருவல்[லமு]டைய[ரர்] கொயிலின் தென்பக்கத்து எ[ந்]கள் அன்னுவயத்தார் எடுப்பி[ய்]த்த திரு[சு\*][வ]யாராஹாரத்து ஹ[ர\*]தெவர்க்கு.

<sup>2</sup> Read கொ[ம]கூணிவதி[வ]பாஸியே-.

<sup>3</sup> Read ஸ்ரீநாயஸ்ரீஜேஹ.

<sup>4</sup> Read கிழ்.

<sup>5</sup> Read ஸ்ரீ.

<sup>6</sup> This is a mistake for Kuvalâlapura; see p. 99 above.

to the south of a channel which flows to the *Śrībalipatti*<sup>1</sup> of (the god) Tiruvallam-udaiyār.

(L. 16.) We, the citizens of Vāṇapuram, sold and gave by a deed of sale, with all exemptions, the land enclosed within these four boundaries, (*which measures*), not excluding the cultivated land,<sup>2</sup> one thousand *kuli* by the rod of sixteen spans, having received from Sōmanātha the whole of the purchase-money and the tax-money, (*due*) for these one thousand *kuli*, at the very place of the sale . . . . .

No. 54.—ON THE NORTH WALL OF THE NAKULESVARA SHRINE IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 4th year of the reign of Rājendra-Chōla I. Īrāyiravaṇ Pallavayaṇ (L. 4 f.), an officer of his who is known from several other inscriptions,<sup>3</sup> had built a shrine which he called Rājarājēśvara<sup>4</sup> (L. 11 f. and L. 16 f.), and which is apparently identical with the shrine on which the inscription is engraved. For maintaining two lamps in this shrine, he purchased for 50 *kūṣu* from the inhabitants of Tiruvallam a piece of land which measured 2,000 *kuli*, and which received the name Araiśūr-vāḍagai (L. 15 f.) with an allusion to his native village of Araiśūr (L. 3 f.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] கொப்பரகெசரி[வ]தூநா<sup>5</sup> ஸ்ரீரா[டு]ஜஞ்சொழி[வ]ர்கு யா-  
ண்டு ஸ ஆவது ஜயங்கொண்டசொழிமண்டலத்துப்படுவோர்கு[ர\*]-
- 2 ட்டத்து [ஸீ]யாறுநாட்டுக்காவிலவல்லது வலெயொந்[ர]கய்யெழுத்து [||\*] உடை-  
(ட)யார்<sup>6</sup> ஸ்ரீரா[டு]ஜஞ்சொழி[வ]ர்கு<sup>7</sup> பெருகரது<sup>8</sup> சித[வி]கொடிவளநாட்டு-
- 3 [ப்]பாம்பு[ணி]க்கற்றத்து அ-
- 4 [சை\*]ரகுருடையான் ஈராயிர-
- 5 வந் பல்லவயனாந உ-
- 6 [சு]மசொழிப்பல்ல[வ]-
- 7 [சை\*]யன் கையால் யாங்க-
- 8 ள் கொ[ண்]டு கடவ அன்[ரூ\*]டு<sup>9</sup> நற்க[ர]-
- 9 [சு] டுய [||\*] இக்காகு<sup>10</sup> ஐயம்பதம் கொ-
- 10 ண்டு எங்குநர் திருவல்லமுடையா[ர்\*]
- 11 கொயிலில் இவொடுப்பித்த ராஜரா-
- 12 <sup>11</sup>ஜிஸா[மு]டையார் உணைய-
- 13 ரெடிவர்க்கு விற்றுக்குடுத்த நிலவிலை-<sup>12</sup>
- 14 யாவணமாவது [||\*] இ[வ்\*]யூரொங்கன் -
- 15 மல்டிடாகை அரைசூர்வாட-
- 16 கயில் நாங்கள் ராஜராஜா[ர]ய-
- 17 [சு]முடையார்க்கு திருநதூவிளக்கி-

<sup>1</sup> See above, p. 106, note 2.

<sup>2</sup> See above, p. 104, note 4.

<sup>3</sup> See above, p. 29 and note 3.

<sup>4</sup> The same was the name of the great temple at Tañjāvūr, which had been built by Rājarāja I.; see above, Vol. II. p. 1.

<sup>5</sup> Read ஸ்ரீ-ஸான.

<sup>6</sup> Read ஸ்ரீ.

<sup>7</sup> சொழி is corrected by the engraver from சொழ.

<sup>8</sup> சித is corrected by the engraver from சிதூ.

<sup>9</sup> See below, No. 56, text line 2.

<sup>12</sup> லை is entered below the line.

<sup>10</sup> Read காசு.

<sup>11</sup> Read ஜீயை.

- 18 ரண்டிநுக்கு வைத்த நிலத்துக்கு-  
 19 க்கிழ்பார்க்கெல்லை<sup>1</sup> ஜநநா-  
 20 தப்பெருவதிக்கு மெற்குமும் [\*]  
 21 தென்பார்க்கெல்லை அங்காரா  
 22 குட்டெறஹட்டலொய்யாஜியா-  
 23 ர் நிலத்துக்கு வடக்கும் [\*] மெல்பா]-  
 24 ர்க்கெல்லை தெ[ங்]கந்தொட்ட-  
 25 முட்டபட அங்காராக்குட்டெற-  
 26 ஹட்டலொ[ஜி]-  
 27 யாஜியாரும் குண்-  
 28 ரெ<sup>2</sup> சங்கரக்கிரமவி-  
 29 த்தனுமுடை-  
 30 [ய] நி(ர)லத்துக்கு  
 31 கிழக்கும் [\*] வடபார்க்கெ-  
 32 ல்லை ஆலிக்கொன்-  
 33 றை ஆதித்தபெ[ரு]மான்  
 34 சொமாசி நிலத்துக்குமும்  
 35 கயக்கா[ல]ரான பல்லவை-  
 36 [ய]ப்பெருவ[ர]ய்க்காலுக்குமும்[\*]  
 37 தெ[ந்]க்கும் [\*] இன்னா[ந்]ப்பாற்-  
 38 க்கெல்லை உள்[ளு]ம் தெங்கந-  
 39 [தெ]ரட்டமகப்பட நீ[லன்] சி[ற்ற]-  
 40 ம்பவத்துக்கொலால் இரண்-  
 41 டாரிரங்குழியு<sup>3</sup> மிகுதிக்கு-  
 42 றைவு அளவுள்ளடங்க பெ[ர]ந்த-  
 43 து [நி]லமுற்றும் விற்று விலை-  
 44 ஆவணஞ்செய்து குடு[த்]தொ-  
 45 [மி]தனு[க்]கு விலைகிரவியமும்<sup>4</sup>  
 46<sup>5</sup> இரை[கிரவி]யமுமிதுவெ ஆவத[ர]-  
 47 க இப்பரி[சு] விற்று இரை இழிச்சிக்கு]-  
 48 தெத்தாம் [\*] இன்னிலத்து[க்]கு முன்னுடைய [மெ]நி[ரும்]<sup>6</sup> கி[ணரு]ம் நிர்க்கிய.<sup>7</sup>  
 49 விலையும் உகப்பார்<sup>8</sup> பொன்னுமற்றுமார்<sup>9</sup> படு குடிமை<sup>10</sup> எதொன்றுங்காட்டிக்கொ-  
 ள்ளபடி-<sup>11</sup>  
 50 [ரு]தொமாகவும் [\*] இப்பரிசு<sup>12</sup> [இ]றை இழிச்சி விற்று விலைஆவண<sup>13</sup> . . .  
 . . . . . தியக்காவிலவல்வ[த்]து வடுவெயொம் [\*]<sup>14</sup> இதநுத்துக்கு  
<sup>15</sup> விவ[ஞ்]செய்தார் (டு)மஹாகநுந்தாத்து செய்தார் செய்த பாவங்கொள்வார் [\*]  
 [இ]து வநூதெஹாராகெய்<sup>16</sup> ||உ

<sup>1</sup> Read கிழ்பார்க்கெல்லை.<sup>2</sup> Read குழியும்.<sup>3</sup> Read இறைஊவு.<sup>4</sup> Read நீர்க்கிய.<sup>5</sup> Read மூர்.<sup>6</sup> Read பெருதொ.<sup>7</sup> Read ஆவணஞ்செய்து குடுத்தொம், as in text line 44 f.<sup>8</sup> Read இலி-.<sup>9</sup> Read ரகெய்.<sup>2</sup> Read ரு.<sup>4</sup> Read ஊவுமும்.<sup>6</sup> Read மெனீரும்.<sup>8</sup> னு is corrected by the engraver from ன.<sup>10</sup> மை is entered below the line.<sup>12</sup> Read பரிசு.<sup>15</sup> Read விவ.



## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (*of the reign*) of king Parakêsarivarman, *alias* Śrī-Rājendra-Śōladêva. The hand-writing of us, the assembly of Tikkâli-Vallam in Mîyârū-nâdu, (*a subdivision*) of Paḍuvâr-kôṭṭam, (*a district*) of Jāyāṅ-konda-Śōla-maṇḍalam.

(L. 2.) We have received 50 *kāṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from the hand of Îrâyiravaṇ Pallavayaṇ, *alias* Uttama-Śōla-Pallavar [ai] yaṇ,<sup>1</sup> a *Perundaram*<sup>2</sup> of the lord Śrī-Rājendra-Chōladêva (*and*) the lord of Ar [ai] sū in Pāmbuṇi-kūṇṇam, (*a district*) of Nittavinōda-vaḷanādu.

(L. 9.) For these fifty *kāṣu* we sold the following land by a deed of sale to (*the god*) Chaṇḍêśvaradêva (*of the shrine*) of Râjarâjêśvaram-uḍaiyâr, which he had caused to be built in the temple of Tiruvallam-uḍaiyâr in our city.

(L. 14.) The eastern boundary of the land, which we assigned for two sacred perpetual lamps to (*the shrine of*) Râjarâjêśvaram-uḍaiyâr in Araisûr-vâḍagai, a hamlet (*belonging*) to us in the west of this city, (*is*) to the west of the high-road of Jananâtha; the southern boundary (*is*) to the north of the land of Kuṭṭêra-Bhaṭṭa-Sômayâjiyâr of Aṅgârai; the western boundary (*is*) to the east of the land of Kuṭṭêra-Bhaṭṭa-Sômayâjiyâr of Aṅgârai and of Śāmkara-Kramavittan of Kuṇḍûr, including a cocoanut garden; and the northern boundary (*is*) to the south of the land of Âditta-Perumâṇ Sômaśi (*i.e.* Sômayâjin) of Âlikkonṇrai and of (the channel called) *Kayakkâl*, *alias* *Pallaraiga-peruvâykkâl*.<sup>3</sup>

(L. 37.) We sold and gave by a deed of sale—including (*eventual*) excess or deficiency in measurement—the whole land within these four boundaries, (*which measures*), together with the cocoanut garden, two thousand *kuḷi* by the rod of Śiṇṇambalam.<sup>4</sup>

(L. 45.) This very (*sum*)<sup>5</sup> being the purchase-money and the tax-money (*due*) for this (*land*), we thus sold (*it*) and gave (*it*) free of taxes.

(L. 48.) We shall not be entitled to claim the high-level water, the wells, the price paid for water, the gold of *ugappâr*,<sup>6</sup> and any other tax paid by the city (*and*) previously (*due*) from this land.

(L. 50.) Thus we, the assembly of Tikkâli-Vallam, sold (*it*) free of taxes and gave (*it*) by a deed of sale. Those who obstruct this charity, shall incur (*all*) the sins committed between the Gaṅgâ and Kanyâ. This (*charity is placed under*) the protection of all *Mâhêśvaras*.

## No. 55.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra (l. 4) and refers to the conquest of Raṭṭa-pāḍi (l. 1), the setting-up of a pillar of victory at Kollâpuram (l. 2), and the defeat of Âhavamalla at Koppam (l. 3).<sup>7</sup> It records that the temple authorities received 25 *kalāṅju* of gold from an inhabitant of Aimbûṇi,<sup>8</sup> under the condition that the interest should be applied for the feeding of a learned Brâhmaṇa and other purposes. The end of the inscription is lost.

<sup>1</sup> Compare above, Vol. II. p. 222, note 4.

<sup>2</sup> See above, Vol. II. p. 141, note 1.

<sup>3</sup> The second name of this channel is derived from Pallavayaṇ, the name of the donor.

<sup>4</sup> See above, p. 30, note 3.

<sup>5</sup> This refers to the sum of 50 *kāṣu* in text line 8 f.

<sup>6</sup> Compare the obscure term *ugavai*, above, p. 48, note 9.

<sup>7</sup> See above, p. 92 and note 10.

<sup>8</sup> See page 58 above.

## TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!] [கி]ரு மருவிய செங்கொல் வெணன் முன்னொன் செனை  
பின்னதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-  
2 நாணையில் [மு]ந்நாணை செல்ல முந்நான் தவிர்த்து[க்]கொல்லாபுரத்து ஜயஸ்ரீம்பநா-  
ட்டி எதிரமர் பெருது எண்டிசை நிகழ படுமெயது கறங்க  
3 ஆங்கது கெட்டு பெராற்றங்ககாக்கொப்பத்து வகெதிர் பொருத ஆஹவமல்ல(ை)ந-  
ஞ்சி புக்கிட்டொட<sup>1</sup> மற்றவநாரையும் குதிரையும் ஒட்டகத்தொடு பெண்டிர்-  
பண்டாரமும் கயக்கொண்டு<sup>2</sup> விடுஜய[ர\*]விடுஷகம் பண்ணி<sup>3</sup> விர்வலிஹாவ-  
நத்து  
4 <sup>4</sup>விற்றிருகரு[ளி]ந கொப்பாகெசரிவநாரா உடையா[ர\*] ஸ்ரீராஜேஜிரஜேவற்றி யா-  
ண்டு ந [ஆ]வது ஜயங்கொண்டசொழமண்டலத்து தியாகாபரணவனகாட்டு  
பெரும்பாணப்பாடி ககாவழி ஸ்ர(ா)ஹதேயம் திருவல்லத்து திருவல்ல[மு]டையார்  
கொயில்<sup>5</sup> ஸ்ரந[மு]டைய சிவஸ்ரஹண-  
5 ந் கௌ[ஸி]ககமபட்டனும் கங்கா[தி]ரபட்டனும் அக்கா[ள]பட்டனும் [நி]வக்கொழு-  
னுபட்டனும் [சி]க்கா[வி]பட்டனமுந்[த\*][தி]ரபட்ட[த\*]நும் விக்[தி]ரமா[தி]த்தது[ம்\*]  
[தி]ருமாப்பெறதுமுள்[ளி]ட்ட [தி]ருவுண்[ண\*]ண[ழி]கை உடையொம் நாட்டடு<sup>6</sup>  
ககாவழி ஐம்[பூணி]யாரும் க-  
6 ணத்தாருள் காட்டுக்குறி<sup>7</sup> மாடிவகுமவித்தந் பக்கவியாங்கன் கொண்ட பொந் இரு-  
பத்தை[ங்க]ழை[ஞ\*]சு [!] இப்பொந் உறும் கொண்டு கடவ பரிசாவது  
[!] இப்பொந் கழஞ்சிர்வா[ய\*] நிசதம் முழாக்கெ இருசெவிடு நெ[ல்\*]லாக  
அரு-  
7 மொழிதெவந் மாக்காவால் நிச்சம் பதக்கு நெல் பவிசையாக இ[ந\*]நெ[ல்\*]லு  
வெ[வ]தமும் [ஸ்ரீ]ஆகமமும் பெர்<sup>8</sup> லிஷிதநா[யிரு]க்கும்<sup>9</sup> ஸ்ராமணநுநு குடுத்து  
அவறையிட்டு<sup>10</sup> ஸ்ரஜிப்பி[க்\*]க கடவொமாகவும் [!] முக்கழைஞ்சு பொ[து]க்காண்-  
8 வெகைகழ[ஞ்சு] பொ[ந்] பவிசை[ய[ர]க பொ[ந்] கழஞ்சும் திரு[வா[ரா]தநை  
செ[ய்\*]வாதுக்க[க]ப்பட விசமமாட்டாண்டுதொறும் [குடு]க்க கடவொமாகவும் [!]  
இரு[கழஞ்சு] பொ[து]க்கு நிச்சம் இரு[செ(ர)]விடரை நெய் [ப\*]விசை பொலி

## TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of (*his*) elder brother<sup>11</sup>—the king (*who held*) the sceptre (*and*) was embraced by the goddess of fortune—was at (*his*) back, (*he*) conquered the seven and a half *lakshas* of Irattā-pāḍi. When the first elephant (*of the enemy*) went at his elephant, (*his*) elder brother stopped (*it*). (*He*) set up a pillar of victory at Kollāpuram and did not meet with opposition in battle, (*but his*) drums were sounding through the eight directions. Having heard this (*report*), Āhavamalla proceeded to Koppam on the bank of the great river and fought against (*him*), (*but*) became afraid, incurred disgrace and ran away. (*The king*) seized his elephants and horses, (*his*) women and treasures, together with the camels, and performed the anointment of victory. In the 3rd year (*of the reign*) of (*this*) king Parakēsarivarman, *alias* the lord Śrī-Rājēndradēva, who was graciously seated on the throne of heroes.

<sup>1</sup> Read புக்கிட்டொட.<sup>4</sup> Read வீற்றி.<sup>7</sup> Read ஶோயவ.<sup>10</sup> Read உ-ஓஜி.<sup>2</sup> Read கைக்கொண்டு.<sup>5</sup> Read ஸ்ரந.<sup>8</sup> Read லிஷித.<sup>11</sup> Viz. Rājādhirāja; see p. 39 above.<sup>3</sup> Read வீர.<sup>6</sup> Read இத்தாட்டு.<sup>9</sup> Read ஸ்ரஹண.

(L. 4.) We, Kauśika-Nagama-Bhaṭṭaṇ, a *Śiva-Brāhmaṇa* in charge of the shrine (*sthāna*) of the temple of Tiruvallam-udaiyār at Tiruvallam, a *brahmadēya* in Karaivali, (*a subdivision*) of Perumbānappādi, (*a division*) of Tyāgābharana-vaṇaḍu, (*a district*) of Jyaṅkonda-Śōḷa-maṇḍalam, Gaṅgādhara-Bhaṭṭaṇ, Akkā [lā]-Bhaṭṭaṇ, Śivakkolundu-Bhaṭṭaṇ,<sup>1</sup> [Śi]kkā[li]-Bhaṭṭaṇ, Rudra-Bhaṭṭaṇ, Vikkiramādittāṇ, [Ti]rumāppēraṇ and the other (*persons*) in charge of the store-room of the temple,<sup>2</sup> have received twenty-five *kaḷañju* of gold from Kāṭṭukkuṇi Mādava-Kramavittāṇ, (*one*) among the commissioners<sup>3</sup> who rule Aim[būni] in Karaivali, (*a division*) of the same *nāḷu*.

(L. 6.) These 25 (*kaḷañju*) of gold (*we*) have received under the following conditions:—The interest on (20 *kaḷañju* of) this gold being (one) *padakku* of paddy per day, (*measured*) by the *marakkāl* (called after) Arumolidēvaṇ,<sup>4</sup> *viz.* three *ulākkū* and two *śevidu* of paddy per day from every *kaḷañju*, we shall give this paddy to a Brāhmaṇa who has become a *Dik-shita* (and) who knows (?) the *Vēda* and the sacred *Āgama*, and shall cause (*the god*) to be worshipped by him. The interest on three *kaḷañju* of gold being half a *kaḷañju* of gold per year, we shall have to give every second year (one) *kaḷañju* of gold to him who performs the worship in the temple. The interest on two *kaḷañju* of gold [being] two *śevidu* and a half of ghee per day, . . . . .

No. 56.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is incomplete. Of the five lines which are preserved I am publishing only the two first ones. It is dated in the 2nd year of the reign of Rājakēsarivarman, *alias* Rājamahēndradēva, and records that a military officer purchased 800 *kūḷi* (L. 4) of land from the inhabitants of Tiruvallam and granted them to the temple.

(On page 32 above it has been stated that the *Kalingattu-Parani* and *Vikkirama-Śōḷaṇ-Uḷa* mention two Chōḷa kings who have not yet been identified. The first of them reigned between Rājendra and Virarājendra I., and the second between Virarājendra I. and Kulōt-tuṅga-Chōḷa I. In the introductory remarks to No. 57 it will be shown that the second king is identical with Parakēsarivarman, *alias* Adhirājendradēva. Hence the only king who remains to be identified is the successor of Rājendra and predecessor of Virarājendra I. He may be identified provisionally with Rājakēsarivarman, *alias* Rājamahēndradēva, to whose 2nd year the subjoined inscription belongs. In favour of this identification it may be mentioned that the subjoined inscription praises him for guiding the goddess of the earth on the path of Manu, while the *Kalingattu-Parani* (viii. 28) speaks of “the Chōḷa who dispensed justice three or four times better than the ancient Manu,”<sup>5</sup> and that an inscription of the 9th year of Rājendra mentions among the boundaries of a village “the road of Rājamahēndra.”<sup>6</sup> Perhaps Rājamahēndra was the co-regent of Rājendra.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||\*] திருமகள் [வி]ளங்கவிருநில[ம]ட[ெ]னைய ஒ[ரு]குடை நி[ழ]ம்-  
கிழிநிதி<sup>7</sup> நிற்ப [பு]ணர்னு த[ரு]மநெறி நிற்ப [ம]னு[ெ]நறி [ன]டாத்திய கெ[ச]ர-  
விராஜகெசரிவந்நார உடையார் ஸ்ரீராஜமஹேஸ்வ[ெ]ர[ெ]வ[ெ]ர்க்கு யாண்டு உ ஆவது

<sup>1</sup> See above, Vol. II. p. 257, note 3.

<sup>2</sup> See above, p. 11, note 2.

<sup>3</sup> *Ind. Ant.* Vol. XIX. p. 331.

<sup>7</sup> Read கிழிநிதி.

<sup>2</sup> See above, p. 104, note 5.

<sup>4</sup> See above, p. 8 and note 3.

<sup>5</sup> See p. 41 above.

ஜயங்[கெ]ரண்டசொழமண்[ட]ல[த்]துப்பெ[ரு]ம்பா[ண]ப்பாடிக்காவழித்திருவல்லத்-  
து வு[டு]வெ[டு]ய[ர]ம் நிலவி[லை]யாவண[க்]கைய்யெ[ழு]த்து [!]\* [அருடு]மாழி-  
தெவவளநாட்டு இங்க[ண]ட்டு இங்க[ணாரு]டையாந் சங்கரன் கண்ட-

- 2 ராதி[த்]தநாரான லெநாபதி[க்]ள் ராஜாராஜச்சொழியவரையர் பக்கல் நாங்கள்  
கொண்ட அ[ன்]ருடு நற்காச அறுபத்து நானாநாற்காசொன்றுக்குக்குடிநற்கல் நிறை  
செ[ம்]மை பொந் எ[ழு]மஞ்சாடியாக வண பொந் இருப[த்]திருகழஞ்செ எட்டு  
மஞ்சாடியும் எங்க[ணா]ரத்திருவல்ல[மு]டைய [?]ஹாடெவராதிதாஸன் உண்ண[ய]ர-  
டெவர் பசுல் இப்பொ[ந்] இருபத்திருகழஞ்செ எட்டு ம[ஞ்]சாடியுங்கொண்டு  
[நா]ங்கள் [விந்]கிற ல-குமி ராஜேஜிர-  
3 சொழப்[டு]பொரி கிழ<sup>1</sup> கொடச்செறுவுக்குக்கிழ்பாற்கெ[க்]ல்லை<sup>1</sup> . . . . .

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 2nd year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjamahêndradêva, who, while the goddess of fortune was resplendent, wedded the great goddess of the earth, in order that (*she*) might abide joyfully under the shade of a single parasol, and who caused (*her*) to walk (*in*) the path of Manu, in order that (*she*) might abide (*in*) the way of righteousness. The hand-writing, (*referring to*) a deed of sale of land, of us, the assembly of Tiruvallam in Karaivali, (*a subdivision*) of Perumbânappâdi, (*a district*) of Jayankonda-Śôla-maṇḍalam. We have received sixty-four *kâṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from Śamkaraṇ Kandarâdittanâr, *alias* the *Sênâpati* Râjarâja-Śôliyavaraiyar, the lord of Inga[nûr] in Ingaṇâdu, (*a district*) of Arumolidêva-vaḷanâdu. At the rate of seven *mañjâdi* of pure gold, weighed by the true standard of the city,<sup>2</sup> for each *kâṣu*, (this amount) is equal to twenty-two *kalaiṇju* and eight *mañjâdi* of gold. Having received these twenty-two *kalaiṇju* and eight *mañjâdi* of gold from Chandêśvaradêva, the first servant of (*the god*) Mahâdêva (*of the temple*) of Tiruvallam in our city, we sold (*the following*) land.

(L. 2.) (The field called) *Kôdachcheruvu* below the large tank of Râjêndra-Chôla. The eastern boundary of (*this field is*) &c.

No. 57.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated on the 200th day of the 3rd year of the reign of Parakêsarivarman, *alias* A[dhi]râjêndradêva (l. 4 f.). Two royal officers met at Kûñchipuram (l. 7) and called for the accounts of the villages which belonged to the Tiruvallam temple. One of the two decided that the revenue from the villages of Kukkanûr<sup>3</sup> in Tâ-y-nâdu<sup>4</sup> (l. 12) and Mandiram<sup>5</sup> in the same *nâdu* (l. 13) should be assigned to the temple for expenses not previously provided for. A larger committee then assembled and made allotments from this revenue for various heads of the temple expenditure.

In line 11 it is stated that, before the time of this inscription, the income of the temple had been regulated in the 8th year of the reign of "the emperor Vîrarâjêndradêva." Consequently Adhirâjêndra must have reigned later than Vîrarâjêndra I. Among the kings who are mentioned in the *Vikkirama-Śôlaṇ-Ulâ* after Vîrarâjêndra I., the only one who has not yet been traced in inscriptions is the immediate successor of Vîrarâjêndra I.

<sup>1</sup> Read கிழ.

<sup>2</sup> See *Ep. Ind.* Vol. V. p. 106, note 1.

<sup>3</sup> See above, p. 25, note 2.

<sup>4</sup> See p. 22 above.

<sup>5</sup> See No. 50 above.

and predecessor of Kulōttunga-Chōla I.<sup>1</sup> This king may be identified provisionally with Parakēsarivarman, *alias* Adhirājēndradēva. If the account in the *Vikramāṅkadēvacharita* can be trusted, he would have been the son of Virarājēndra I. and the brother-in-law of Vikramāditya VI.<sup>2</sup>

## TEXT.

- 1 ஷ்ரீ[ஷ்] ஸ்ரீ [||\*] திங்களெர் மலர்ந்து வெண்குடை மண்டிலம[ன்]துயி[ர்]தொழு-  
மின்ற[ரு]ள் சுரந்(து)திதைநிழல் பரப்பி நிற்ப[ு] முறைமை[யி]ம்செங்கொல் தி-  
சைதொழு-
- 2 ஞ்செ[ல்]வ தங்கள் குலமுதற்பருதியிந் வ[ல]நொழி நிவற்கு<sup>3</sup> ஒற்றையாழியுலாவ  
நற்றவத்திருமலம்செவியுமிருநிலப்பாவையு[ங்கி]ர்த்தியங்[கி]ள்ளையும் பொர்த்-
- 3 த[நி]ப்புவையும் வதுவையி[ற்\*]புணர்ஞு த[ந்]துரிமைத்தெ[விய]ராகச்சுடர்ம[ணி]மகு-  
டஞ்[ரு]ட்டி நெடுனிம[னவ]ர் முறை முறை தன்நடி வணங்க [வீரமு]ந்-  
தியாகமு[ம்] ஆரமென்புனைந்து]
- 4 [வீரஸ்]ஃ ஹாலநத்து உலகமுழுதுடை[ய]ரொடும்<sup>4</sup> விற்றிரு[ந்]தருளி மாப்புசுழ்  
ம[து]வுடன் வனர்த்த கொப்பரகெசரிவநூரான உடையார் ஸ்ரீஅ[தி]ராஜே[ந்தி]ர-  
[டு]தவர்க்கு [ய]ர[ண்]-
- 5 ௫ [மு]ந்ருவது நான் இரு[நூ]றி[ந்]ரால் [அதிகா]ரிகள் செ[ர]முழமண்டலத்து பா-  
ண்டிருவாசநிவளநாட்டு புறக்க[னி]யூர்நாட்டு புலாங்கு[டையார்] [கூ]ரந் [ஆதி]-  
த்த[தெவ]நாரா[ந] ராஜரா.
- 6 ஜெந்திர[மு]வெந்தவெளாரும் [டு]ல[ந]ரபதி உய்[ய]க்கொண்டார்வளநாட்டு திரை-  
[மு]ர்நாட்டு ந[ட]ர[ர்]
- 7 கிழந் ராஜராஜந் பரநிரு[ப்]பராக்கதநான [வீ]ரசெ[ர]முஇளங்கொ[ ] . . . . ம்  
எயிற்கெ[ர]ட்டத்து எ[யில்]நாட்டு காஞ்சிபுரத்து திரு[மய]ந[மு]டை[ய]ர[ர்]  
[கி]ழை(ம)-
- 8 மண்டபம் [க]ங்கைகொண்டசொ[ழி]வி[ரு]ந்து [திருவ[ல்]லமு]டையார் [தெ]வ-  
தா[சு]மந ஊர்கள் கணக்கு கெட்டு இத்[டு]த[வ]ர் தெவதாநமாந ஊர்களில்  
ஊர்சுழ[ஞ்]சங்குமா-
- 9 கச்சாணமும்<sup>5</sup> [மி]ந்பாட்டமும் தட்டார்ப்ப[ாட்டமு]ள்ளி[ட்ட] [கிழிதை]ப்பாட்ட[ட]-  
மு[ம்] [தறி]ப்புவையும் [வெ]விக்காசம் த[ண்]ட[வி]ற்கடமையும் வலங்கை-  
[யி]டங்கைமகன்மை-
- 10 யும் உள்ளி[ட்ட] அ[ந்த]ராய[த்து]க்கு ஆ[யி]ரக்கலத்துவாயி[ருப]த்தைஞ்சு காசாகக்-  
கொ[ண்]டு
- 11 வரு[கி]ற படி சகுவர்த்திகள்<sup>6</sup> ஸ்ரீவிரராஜெந்திரதெவர்க்கு யாண்டு [எ]ழா-  
வதிந் எதிரா[ம]ர-
- 12 [ண்]டு முதல் இத்தெவற்கெ வரியிலிட்டுப்பெற்றமையிலித்தெவர் தெவதா[ந]ம்  
[டு]பரும்பாணப்ப[ாடி] தூய்[ந]ராட்டு குக்கனூர் காச முப்-
- 13 பத்தெட்டெ காலிநாற்க[ா]சொன்றுக்கு செ[வ]விரராஜகெசரியால் நெல்லு நாற்கல-  
மாக நெல் [னா]ற்றைம்[ப]த்து முக்கலமும் இந்[ந]ராட்டு மந்திரம் காச
- 14 இரு[ப]த்தாறெ முக்காலிநால் நெல்லு நூற்றெமுகலமு[ம்] ஆக காச அறுபத்-  
தைஞ்சிநால் நெல்-
- 15 விருனாற்றறுபதிந் கலமும் இத்தெவற்கு முந்[டி]லாத நிவ[ந்த]ங்களுக்கு யாண்டு  
முந்ருவது<sup>7</sup>

<sup>1</sup> See p. 32 above.<sup>2</sup> See above, Vol. II. p. 231 f.<sup>3</sup> Read நீவற்கு.<sup>4</sup> Read வீற்றி.<sup>5</sup> Read மீன்.<sup>6</sup> Read ஸ்ரீவீர.<sup>7</sup> Read முன்றுவது.

- 16 முதல் கிவ[ந்]தஞ்செய்து குடுகெவென்று அதிகாரிகள் [ர]ாஜராஜெந்திர[மூ]வெந்த-  
வெனார் [எ]வ பு[ரவ]-  
17 ரிதிணைக்களத்து கூறு சொழமண்டலத்து க்ஷ[த்ரி]யசிகாமணிவளநாட்டு ப[னை]யூர்-  
நாட்டு இனையாங்குடையாந் விதி[யந்]<sup>1</sup> தி[ரு]-  
18 மாவி[ருஞ்]சொலையாந் குவலையதிவாகர[மூ]வெந்தவெனாநும் புரவரிதிணைக்கள[ம்]  
சயங்[டு]காண்டசொழமண்டலத்து புழற்கொட்டத்து [ஆ]-  
19 குடிநாட்டு அ[ய]ண்டம்பாக்கிழாந் கண்ட[நீ]மணிந்தாநான செம்பியந்ப[ல்]வவரயநும்  
பைய்யூர்க்கொட்டத்து செ[ர]-  
20 [ஞ்]ர் நீ[லை] ராசகெசரிநல்லூர் தழுவபொசந்[செ]ரி திருச்சிற்றம்பலமுடையாநான  
நிருபசிகாமணி[மூ]வெந்தவெனாநு-  
21 ம் ஊற்றுக்காட்டுக்கொட்டத்து குன்றநாட்டு [ம]ர . தூர் மங்கலங்கிழாந் கணவதி  
பிச்சநான வில்ல[வ]ந்முலெ-<sup>2</sup>  
22 [ந்]தவெனா[னு]ம் ராசெந்திரசொழவளநாட்டு பெ[ர]ய்கைப்பாகுத்துக்குளமுழாந் ஏற-  
[ன் ஈ]சரங்கிரிசெகாநான சயதுங்கமுலெ-<sup>2</sup>  
23 ந்தவெனாநும் முகவெட்டி பைய்யூர்க்கொட்டத்து ஆரணி நிலை மும்முடிசொழநல்-  
லூரினையூறு கிழவன் நாகந[ர]ராயணநா.  
24 [ன] ராசநாராயணமுலெந்தவெனாநும்<sup>3</sup> [புலியூ]ர்க்கொட்டத்து மாங்காநொட்டு  
செம்மரம்பாக்கிழாநாராயணந் முடிசொண்-  
25 டசொழப்ப[ல்]வவரயநும் செங்க[ர]ட்டுக்கொட்டத்து மாகனூர்நாட்டு [தி]த்த-  
ரை[த்]நல்லூர் ஆதிமங்கலங்கிழாந் பிச்ச-  
26 ந் அம்பலக்கூத்தநான ஆதிராசெந்திரத்தமிழதையநும் எயிற்கொட்டத்து எயில்நா-  
ட்டு காஞ்சிபுரமுடையான் கருமா-  
27 ணிக்கந் சொமநான சொழராஜமுலெந்த[வெ]னா[னு]ம்<sup>3</sup> இருந்து நிமந்தஞ்செய்த  
படி கல்லியாணசந்தரதெவர்க்கு சந்தி [ஒ]ன்றுக்கு திரு-  
28 வமுதரிசி நாநாழியாக சந்தி <sup>4</sup>முன்றுகரிசி கு[றுணி] ந[ர\*]நாழியும் இத்தெவர்  
நம்பிராட்டியார்க்கு சந்தி ஒன்றுக்கு அமுதுகரிசியிருநா-  
29 ழியாக ச[ந்]தி <sup>4</sup>முன்றுகரிசி அறுநாழியும் கருமாணிக்கதெவர்க்கு சந்தி ஒன்றுக்கு  
அரிசியிருநாழியுமித்தெவர் நம்பிராட்டி-  
30 யார்க்கு சனி ஒன்றுகரிசி இருநாழியுமாக அரிசி பத[க்]கறுநாழிக்கு இரண்டைஞ்-  
சாக்கி ஜ த னு எவ<sup>5</sup> கறியமுதுக்கு நெல்லு  
31 முன்னாழியும் நெய்[ய]முது ஆழக்[டு]கயி[ரு]செவி[ட]ரைக்கு நெல்லுநாழி த[யி]-  
ரமுது நாழி உரிக்கு [நெ]ல் முன்னாழி அடைக்-  
32 காயமுது வெறுங்காய் பன்னிர[ண்]டும் வெற்றிலை[ய]முது அ[று]பதுக்குமாக நெல்-  
விருநாழி முழக்குமாக நானொன்றுக்கு நெல்லி-  
33 [ரு]தூ[ணி] ஐஞ்ஞாழி முழக்காக நெல்லு [இ]ருநூற்றறுப[த்]தொருக[ல]நெ முக்-  
[கு]றுணிக்கு [I\*] [மு]கவெட்டி ரா[ச]நாராயணமுலெந்த-<sup>6</sup>  
34 வெனாநெழுத்து [I\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! While (the king's) white parasol was raised, expanding like the moon, diffusing sweet mercy on all the creatures that abide on the globe, and affording royal protection; while (his) sceptre rightfully swayed all the quarters; (and) while the matchless wheel (of his authority) rolled about, in order to remove and wipe away the

<sup>1</sup> Read வீதியன்.<sup>2</sup> Read மூவெ.<sup>3</sup> Read மூவெந்த.<sup>4</sup> Read முன்று.<sup>5</sup> The preceding five symbols are abbreviations for நெல்லு, தூணி, பதக்கு and எழுநாழி.<sup>6</sup> Read மூவெந்த.



force (?) of the sun, the progenitor of his race; (*he*) took in marriage the goddess of the beautiful (*lotus*) flower (*i.e.* Lakshmî), whose austerities (*thus*) bore fruit, the goddess of the great earth, the (*goddess of*) fame, (*who resembles*) a parrot in beauty, and the matchless goddess of (*victory in*) war, and adorned (*them*) with crowns of brilliant jewels as his right-ful queens.

(L. 3.) While the princes of the vast earth worshipped his feet by turns, (*he*) decked himself, as with garlands, with valour and liberality and was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâr.

(L. 4.) On the two-hundredth day of the third year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrî-A[dhi]râjê[nd]radêva, who (*continually*) increased (*his*) great fame by following (*the laws of*) Manu, —the magistrate (*adhiikârin*) [Pû]raṇ[Âdi]tta[dêva]ṇâr, *alias* Râjarâjêndra-Mûvêndavêlâr, of Pulân[gu]dai in Puṇakki[li]yâr-nâdu, (*a subdivision*) of Pâṇḍikulâśani-vaḷanâdu, (*a district*) of Śôḷa-maṇḍalam, and the *Sênâpati* Râjarâjaṇ Paranriparâkshasaṇ, *alias* Vîraśôḷa-Iḷaṇ[gô] .

. . . , the headman of [Na]dâ[r] in Tiraimûr-nâdu, (*a subdivision*) of Uyyak-konḍâr-vaḷanâdu, having met in the *Gaṅgaikonda-Śôḷaṇ*, a *maṇḍapa* on the east (*of the temple*) of Tirumayânam-uḍaiyâr<sup>1</sup> at Kâñchipuram in Eyil-nâdu, (*a subdivision*) of Eyiṇ-kôṭṭam,<sup>2</sup> called for the accounts of the villages which are *dêvadânas* (*of the temple*) of Tiruvallam-uḍaiyâr.

(L. 8.) The magistrate Râjarâjêndra-Mûvêndavêlâr ordered as follows:—“(The *income*) from the villages which are *dêvadânas* of this temple, (*viz.*) *ûr-kalañju*, *kumara-kuchelūṇam*,<sup>3</sup> the fishing-rent,<sup>4</sup> the rent of the goldsmiths,<sup>5</sup> and the other minor taxes and rents, the cloth on the loom,<sup>6</sup> *vêlikkâsu*, the tax on collecting rents (*tanḍal*),<sup>7</sup> the sonship (?) of the right hand and left hand,<sup>8</sup> and the other internal revenue, which was being collected at the rate of twenty-five *kâsu* per thousand *kalam* (*of paddy*), had been entered in the register and made over to this temple exclusively from the year which was opposite to (*i.e.* which followed after)<sup>9</sup> the seventh year (*of the reign*) of the emperor Śrî-Vîrarâjêndra-dêva. Accordingly, Kukkaṇûr, a *dêvadâna* of this god in Tûy-nâdu, (*a subdivision*) of Perumbânappâḍi, (*has to pay*) thirty-eight and a quarter *kâsu* or, at the rate of four *kalam* of paddy, (*measured*) by the *râjakêsari*, per *kâsu*, one hundred and fifty-three *kalam* of paddy; and Mandiram in the same *nâdu* (*has to pay*) twenty-six and three quarter *kâsu* or one hundred and seven *kalam* of paddy. Altogether sixty-five *kâsu* or two hundred and sixty *kalam* of paddy were allotted to this temple for expenses not previously provided for, and should be given from the third year (*of the king's reign*).”

(L. 17.) The *Puravaritṇaikkalattu-kûru*<sup>10</sup> Vîdi[yaṇ] Tirumâli[ruṇ]jôlai, *alias* Kuvalayadivâkara-Mûvêndavêlân, of Iḷaiyâṇkudai in Paṇaiyûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, (*a district*) of Śôḷa-maṇḍalam; the *Puravaritṇaikkalam* Kaṇḍa[nî]raṇindân, *alias* Śembiyaṇ-Pallavaraiyaṇ, the headman of A[ya]ṇḍambâ[kkam] in [Â]guḍi-nâdu,<sup>11</sup> (*a subdivision*) of Puḷaṇ-kôṭṭam,

<sup>1</sup> This is the Tamil name of the Śmaśânêśvara temple at Conjeeveram.

<sup>2</sup> See above, Vol. II. p. 390.

<sup>3</sup> Compare above, Vol. I. p. 89, note 4.

<sup>4</sup> See *ibid.* note 7.

<sup>5</sup> Compare above, Vol. I. p. 110, note 2.

<sup>6</sup> This seems to be the designation of a class of revenue officers; compare above, p. 44, note 10.

<sup>7</sup> *Âguḍi-nâdu* is mentioned in Mr. Crole's *Chingleput Manual*, p. 438, as a division of Puḷaṇ-kôṭṭam; regarding this district see above, p. 76, note 15.

<sup>8</sup> Compare *kumara-guḍiyâṇaka*, *Ep. Ind.* Vol. IV. p. 99.

<sup>9</sup> See *Ep. Ind.* Vol. V. p. 53, note 6.

<sup>10</sup> Compare *tanḍalil-akkai*, above, Vol. II. p. 115, text line 10 f.

<sup>11</sup> See above, p. 38, note 3.



(a district) of Jayankonda-Śōla-maṇḍalam; Tiruchchirrambalam-udaiyāṇ, *alias* Nṛipaśikhāmaṇi-Mūvēndavēlāṇ, (a native) of Taluvupōsan[śē]ri (near) Rāja-kēsarinaḷlūr (and) a resident of K[ōḷ]ṭṭur<sup>1</sup> in Paiyyūr-kōṭṭam; Kaṇavadi Piccheṇ, *alias* Villavaṇ-Mūvēndavēlāṇ, the *Maṅgalaṅgiḷāṇ* of . . . . . in Kuṇṇa-nāḍu, (a subdivision) of Ūṛrukkāṭṭu-kōṭṭam;<sup>2</sup> Ēra[ṇ] Ī[ś] [v]araṇ Giriśēkharāṇ, *alias* Jayatuṅga-Mūvēndavēlāṇ, a *Kūḷamulāṇ*<sup>3</sup> of Poygaippākkam in Rājēndra-Śōla-vaḷanāḍu; the *Mugavēṭṭi*<sup>4</sup> Nāganārāyaṇaṇ, *alias* Rājanārāyaṇa-Mūvēndavēlāṇ, the headman of Ilaiyūru (near) Mummudi-Śōla-naḷlūr (and) a resident of Āraṇi<sup>5</sup> in Paiyyūr-kōṭṭam; Nārāyaṇaṇ Muḍikonda-Śōla-Pallavaraiyaṇ, the headman of Śemmarambā[kkam]<sup>6</sup> in Māṅgāḍu-nāḍu,<sup>7</sup> (a subdivision) of [Puliyū]r-kōṭṭam;<sup>8</sup> Piccheṇ Ambalakkūttan, *alias* Ādirājēndra-Tamiḷadaraiyaṇ, the *Ādimāṅgaliḷāṇ* of [Ti]ttanai[da]naḷlūr in Māgaṇūr-nāḍu,<sup>9</sup> (a subdivision) of Śēṅgāṭṭu-kōṭṭam; and Karumāṇikkaṇ Śōmaṇ, *alias* Śōlarāja-Mūvēndavēlāṇ, the lord of Kāñchipuram in Eyil-nāḍu, (a subdivision) of Eyir-kōṭṭam, having met together, allotted (the above-mentioned revenue) as follows:—

(L. 27.) To Kalyāṇasundaradēva (one) *kurunī* and four *nāḷi* of rice for three daily offerings, *viz.* four *nāḷi* of rice for each; to the consort of this god, six *nāḷi* of rice for three daily offerings, *viz.* two *nāḷi* of rice for each; to Karumāṇikkadēva, two *nāḷi* of rice for each daily offering; and to the consort of this god, two *nāḷi* of rice for each daily offering, altogether (one) *padakku* and six *nāḷi* of rice or, at the rate of two to five,<sup>10</sup> 1 *tūṇi*, 1 *padakku* and 7 *nāḷi* of paddy; for vegetables, three *nāḷi* of paddy; for (one) *āḷakku* and two *śevidu* and a half of ghee, six *nāḷi* of paddy; for (one) *nāḷi* and (one) *uri* of curds, three *nāḷi* of paddy; for twelve areca-nuts without shells and sixty betel-leaves, two *nāḷi* and three *ulakku* of paddy,—altogether two *tūṇi*, five *nāḷi* and three *ulakku* of paddy per day, or two hundred and sixty-one *kalam* and three *kurunī* of paddy (*per year*).<sup>11</sup>

(L. 33.) (*This is*) the writing of the *Mugavēṭṭi* Rājanārāyaṇa-Mūvēndavēlāṇ.

No. 58.—ON THE BASE OF THE VERANDA ROUND THE BILVANATHESVARA SHRINE.

This inscription is dated in the 26th year of the reign of Rājakēsarivarman, *alias* Kulōttuṅga-Chōḷadēva (I.), and mentions, in addition to the conquests recorded in Nos. 77 and 78 of Vol. II., the defeat of Vikkalaṇ and Śiṅgaṇaṇ, *i.e.* the two Western Chālukya kings Vikramāditya VI. and Jayasimha III.<sup>12</sup> It states that a lamp was granted to the temple by a native of Kalavai in Śēṅguṇṇa-nāḍu, a subdivision of

<sup>1</sup> This village is No. 213 on the *Madras Survey Map* of the Poṇṇēri tāḷuka of the Chingleput district. It is also mentioned as belonging to Paiyūr-kōṭṭam in the British Museum plates of Sadāśivarāya; *Ep. Ind.* Vol. IV. p. 9.

<sup>2</sup> See above, p. 91, note 7.

<sup>3</sup> Compare *Kōmulāṇ* on p. 16 above.

<sup>4</sup> This is apparently the designation of some office.

<sup>5</sup> No. 129 on the *Madras Survey Map* of the Poṇṇēri tāḷuka.

<sup>6</sup> Now Śembarambākkam, No. 201 on the *Madras Survey Map* of the Saidāpēt tāḷuka.

<sup>7</sup> This division is called after Māṅgāḍu, No. 144 on the same map.

<sup>8</sup> See above, p. 49, note 9.

<sup>9</sup> See page 49 above.

<sup>10</sup> *I.e.* five measures of paddy are required for two measures of rice; compare above, Vol. II. p. 129.

<sup>11</sup> If 2 *tūṇi*, 5 *nāḷi* and 3 *ulakku* are multiplied by 360, the result is 3½ *kurunī* in excess of the yearly total given in the text.

<sup>12</sup> See above, Vol. II. p. 390.

Palakunra-kôṭṭam. Kalavai is a village in the Arcot tāluka,<sup>1</sup> and Śeṅgunra-nāḍu seems to be named after Śeṅgunam in the Pôlūr tāluka of the North Arcot district.<sup>2</sup>

## TEXT.

- 1 [ஹ்ரு] ஸ்ரீ [||\*] புகழ்மாதா [விள]ங்கச்[டு]சயமாதா விரும்ப [ந்]லமகள் நிலவ  
மலர்மகள் புணர உரிமையிற்சிறை மணிமுடி சூடிய மீநவர் நினை கெட  
வில்லவர் குலைதர [விக்]கலந் [சிங்]கணந் மெல்கடல் பாய[த்]திக்க[ரை]த்-  
து[ந்\*]த[ந்] சக்கரநடாத்தி விஜய[ர\*]விஷேமம்<sup>3</sup> ப[ண்ணி] வீ[ர]விஹாஸநத்து  
புவநமுழுதுடையா[ள]ராமம் வீ[ற்றிருந்]ருளிய கொ[வி]ராஜகேசரி[ப]ந்மரா -  
[ன] சக்கரவத்திக[ள்] ஸ்ரீகு[லொ]த்த[து]ந்-
- 2 கசொழ்தெவற்கு யாண்டு இருபத்தாறாவது ஜயங்கொ[ண்]டசொழமண்டலத்துப்-  
பெரும்பாணப்பாடிக்காவழி திருவல்லமுடைய மஹாபெருங்கு ப[லகு]ன்றமகொ-  
ட்ட[த்]து செங்குன்றநாட்டு கலவையாந உலகளங்கசெ[ர]ழச்ச[துர்]வெகிம[ங்]க-  
லத்து மந்[ராடி] அ[ரை]யராம[ந்] ம[ண்டக]வநாந அ[ர]சா[னா]யக்கொநென்  
இத்தெவ[ற்]கு வைத்த திருந[ந்]தா[வ்]ள[க்]க[ா]ந்[று]க்கு\* [வை]த்த சாவா  
3 <sup>4</sup> முவாப்பெராடு தொண்ணூற்றாறும் [||\*] இ[வை]வ கைக்கொண்டு சகரா[தித்தவ]ந்<sup>5</sup>  
இத்திருவிளக்கெரிப்ப[த்]ராநொம் [இ]த்திரு[வண்]-
- 4 [ண]ரழி[வை]க உடைய[ய] கெ[ள]ரிகந் அங்காடிப்பட்டதும் குடி முப்பத்திருவப்பட்ட-  
தும் உ[ள்]ளிட்ட சிவ[பு]ராஹ்ண[ரொம்] [||\*] [இ]து பநா[டு]ஹ்ண[ரா]ரகெந்  
[||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-sixth year (of the reign) of king Râja-kêsarivarman, *alias* the emperor Śrī-Kulôttunga-Śôladêva, who,— while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (*i.e.* Lakshmi) wedded (him),— had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mî[ṇavar] (Pāṇdyas) lost (their) firmness, the Villavar (Chêras) trembled, (and) Vikkalan (and) Śinganan plunged into the western ocean; and who, having performed the anointment of victory, was graciously seated on the throne of heroes together with (his queen) Puvanamuḍudaiyâl.

(L. 2.) I, Maṇ[râḍi] A[rai]yarâman Ma[ṇḍaga]van, *alias* A[ra]śara-  
[nâla]yakkôṇ, of Kalavai, *alias* Ulagaḷanda-Śôla-chaturvêdimangalam, in  
Śeṅgunra-nâḍu, (a subdivision) of Palakunra-kôṭṭam, gave one sacred perpetual  
lamp to (the temple of) Mahâdêva at Tiruvallam in Karaivali, (a subdivision) of  
Perumbânappâdi, (a district) of Jayan[koṇḍa]-Śôla-maṇḍalam. For (maintaining  
this lamp, I) gave ninety-six full-grown ewes, which must neither die nor grow old.<sup>6</sup>

(L. 3.) Having received these (ewes), we, Kauśikan[ṇ] Aṅgâdi-Bhaṭṭan, who is in  
charge of the store-room of this temple, Muppattiruva-Bhaṭṭan of (this) city,<sup>7</sup> and

<sup>1</sup> No. 96 of the *Madras Survey Map*; see *Ep. Ind.* Vol. IV. p. 271.

<sup>2</sup> No. 34 on the *Madras Survey Map*. Maṇḍaikuḷa-nâḍu, another division of Palakunra-kôṭṭam (above, Vol. I. p. 102), is probably named after Maṇḍakolattûr in the same tāluka (No. 136 on the map).

<sup>3</sup> Read ஷேகம்.

<sup>4</sup> Read முவா.

<sup>5</sup> The three letters தித்த are entered below the line.

<sup>6</sup> See above, Vol. II p. 375, note 3.

<sup>7</sup> See below, No. 59, text line 7.

the other *Śiva-Brāhmaṇas*, shall have to burn this sacred lamp as long as the moon and the sun exist.

(L. 4.) This (*charity is placed under*) the protection of all *Māhēśvaras*.

No. 59.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 23rd year of the reign of Kulōttuṅga-Chōḷadēva and records the gift of a lamp by a Gaṅga chief whose name is not quite distinct, for the benefit of his daughter who was the consort of prince Vīra-Chōḷadēva. The sheep, which were, as usual, given along with the lamp, were made over to two persons (l. 7) whose names occur also in the preceding inscription of Kulōttuṅga I. (No. 58, l. 4). This circumstance enables us to identify Kulōttuṅga-Chōḷadēva (l. 1) with Kulōttuṅga I. and prince Vīra-Chōḷadēva (l. 4) with Vīra-Chōḷa, the son of Kulōttuṅga I. and viceroy of Vēṅḡ.<sup>1</sup>

#### TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||\*] <sup>2</sup>கொ[டு]லா[த்]துங்கசொழதெ[வ]ற்கு ய[ராண்]டு இருபத்து[மூ]ன்-
- 2 (ன்)றாவ[து] ஜ[ய]ங்கொண்டசொழமண்டலத்[து]ப்பெரும்பாணப்பாடிக்கொ-
- 3 வழி திருவ[ல்\*]லம்முடைய தேவா[டு]வர்க்கு நீலக[ங்க]ன் அச்சலமீ[ம்]ன் அரைசர்  
[த]லை[வ]ன் எ[ன்]
- 4 [ம]கள் பிள்ளையார் வீரசொழதெவர் நம்பிராட்டியா[ர்] வில்லவன்மாதேவியார்க்கா-
- 5 க வைத்த திருந்தாவினக்கு ஒன்[று]க்கும் வைத்த சாவா [மூ]வாப்பெரா-
- 6 டு தொண்ணூற்றும் [||\*] இக்கொ[யி]வில் திருவண்ணாழிகை உடைய சிவஸூ-  
ரண-
- 7 ர் கௌசிகன் அங்காடிப்பட்டனும் இக்குடி முப்பத்திரு[வ]பட்டனும் உள்ளிட்ட
- 8 சிவஸூரணர் வசம் இவ்வாடு கொண்டு இவ்வினக்கு ஒன்று[ம்] சந்[தி]ராதித்த-  
வரை

. . . . .

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of Kulōttuṅga-Śōḷadēva,—(I), Nīlaga[ṅga]ṇ Ach[chalavīma]ṇ Araiśar-[Ta]lai[va]ṇ,<sup>3</sup> gave one sacred perpetual lamp and gave for (*it*) ninety-six full-grown ewes, which must neither die nor grow old,<sup>4</sup> to (*the temple of*) Mahādēva at Tiruvallam in Karaivali, (*a subdivision*) of Perumbānappādi, (*a district*) of Jayankonda-Śōḷa-maṇḍalam, for (*the spiritual merit of*) my daughter Villavaṇ-Mādēviyār,<sup>5</sup> the consort of prince Vīra-Śōḷadēva.

(L. 6.) Having taken charge of these sheep, *Kausikaṇ* Aṅḡādi-Bhaṭṭaṇ, the *Śiva-Brāhmaṇa* who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṇ of this city, and the other *Śiva-Brāhmaṇas* [shall have to burn] this lamp as long as the moon and the sun exist.

No. 60.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription records that certain income was assigned to the temple by Śeṅḡēi Miṇḍaṇ Attimallaṇ Śambuvarāyaṇ in the 8th year of the reign of Kulōttuṅga-

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 284.

<sup>4</sup> See above, p. 119, note 6.

<sup>2</sup> Read குலொ.

<sup>3</sup> *I.e.* 'the chief of kings.'

<sup>5</sup> This title means 'the great queen of the Chēra king.'

Chôladêva. As another member of the Śeṅgēni family is mentioned in inscriptions of Râjarâja III.,<sup>1</sup> it may be assumed that the king referred to in Vol. I. No. 132, and Vol. III. Nos. 60 and 61, is Kulôttunga-Chôla III., the predecessor of Râjarâja III.<sup>2</sup>

## TEXT.

- 1 [ஸ]வ்ய ஸ்ரீ [||\*] குலொத்துங்கசொழதெவர்[க்\*]கு ய[ர]ண்டு அ ஆவது
- 2 மாசிமாஸமுதல் செங்கெணி மண்டன் அத்திம-
- 3 ல்வன் சம்புவராய[ன்] உடையார் திருவல்லமுடையார்
- 4 கொயில் அந்தராய[த்]தால் வந்த காசம் [தி]ருச்சுலக்காசம்
- 5 குற்றத்தெண்டமும் திரு[ப்ப]ணிக்கு விட்டென் [||\*] செங்[ெ]கணிக[ன்]
- 6 [வ]ந்தமுள்ளதனை[யு]ம் இறக்குவா[ர்] மன்கைஇடை குமரிஇ[டை]
- 7 [குரா]ல் [பசு]வை கொன்[று]ன் பாவத்தை படுவார் ||— திருவல்லமுடையகை[வ]-
- 8 ராகி [இத்தன்]மம் செ[ய்\*][வித்]தான் வெளைவாங்கி [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of Kulôttunga-Śôladêva, from the month of *Mâsi*,— I, Śeṅgēni Miṇḍan Attimallaṇ Sambuvarâyaṇ, gave for the repairs of the temple the money accruing from the internal revenue<sup>3</sup> of the temple of the lord Tiruvallam-uḍaiyâr, the *trivûla-kâśu* and (the fines called) *kurram* and *danḍa*.<sup>4</sup>

(L. 5.) As long as the family of the Śeṅgēnis exists, those who obstruct (*this charity*) shall incur the sin of one who kills a tawny cow between the Gaṅgâ and Kumari.

(L. 7.) Vêlaivâṅgi, a *Vairâgin* (who was) the chief of Tiruvallam, caused this charitable gift to be made.

No. 61.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 11th year of the reign of Kulôttunga-Chôladêva (III.)<sup>5</sup> and records that certain income was assigned to the temple by the same Śeṅgēni chief who is mentioned in No. 132 of Vol. I.

## TEXT.

- 1 திரிபுவநச்சக்கரவத்[தி]கள் ஸ்ரீகொகெரி[மெ]ல்கொ-
- 2 ண்டகுலொத்துங்கசொழதெவற்கு யாண்டு யக [ஆ]-
- 3 வது செங்கெணி அம்மைஅப்பன் கண்-
- 4 ணுடைப்பெருமான[ர]ன் [விக்]கிர[ம]சொழச்சம்-
- 5 புவராயன் உடையார் திருவ[ல்\*]லமு[டை]யார் கெ[ர]யில்லந்தராய[மு]ம் வடகண்-
- 6 டத்திலும் கமுக-
- 7 டியலும்<sup>6</sup> வந்த புறவாயங்கனால் வந்த நெ[ல்][வரி\*]களும் காசவ[ரி]க[ளு]ம்
- 8 த[றி]யிறை<sup>7</sup> ஆச[வ][க்\*]கடமை
- 9 [தி]க்காலிவல்லத்தில் அ[னை]த்து [ஆ]ய[மு]ம் ஊர்கண[க்]காணியும் கொயில்கண்-
- 10 [க்]க[காணியும்]

<sup>1</sup> Above, Vol. I. Nos. 61 and 64.

<sup>2</sup> *Antarâya* occurs also in Vol. I. pp. 89 and 136.

<sup>3</sup> See line 2 f. above.

<sup>4</sup> Read டியலும்.

<sup>5</sup> See above, pp. 43 and 79.

<sup>6</sup> See above, p. 38, note 5.

<sup>7</sup> Read ஆஜீவிக.

- 8 [கடமையு] உட்ப[ட] சில்வ[ரி] குற்றதெண்டமும் தெவற்[கு] [கு\*]தெத்தன்  
 [1\*] [இத்த]ன்[ம]ம் [இறக்]கு-  
 9 [வ]ரார் மங்கை[ம]இடைக்குரார்பசுவை[க்]கொன்ற ப[ர]வத்தை[ய்] படு-  
 [வ]ரந் [1\*]  
 10 இத்தன்ம(ம)ன்கா(த)த்தான் ப[ர]தம்<sup>1</sup> என் தலை மெடு[ல] [1\*]

## TRANSLATION.

(Line 1.) In the 11th year (*of the reign*) of the emperor of the three worlds, Śrī-Kônêrimêlkonḍa-Kulôttuṅga-Śôladêva,<sup>2</sup>—I, Śeṅgêṇi Ammaiappan Kaṇṇu-ḍaipperumân,<sup>3</sup> *alias* Vikrama-Śôla-Śambuvarâyan, gave to the god the internal revenue of the temple of the lord Tiruvallam-uḍaiyâr, the taxes in paddy and the taxes in money accruing from the external revenue due from (the fields called) *Vuḍakandam* and *Kamugadi*, the tax on looms,<sup>4</sup> the tax on *Āṇvikas*,<sup>5</sup> all the revenue of Tikkâli-Vallam, the minor taxes<sup>6</sup> and (the fines called) *kurram* and *danḍa*, including the share of the village accountant and the share and tax of the temple accountant.

(L. 8.) He who obstructs this charity, shall incur the sin of killing a tawny cow between the Gaṅgâ and Kumari.

(L. 10.) The feet of him who protects this charity, (*shall be*) on my head.

No. 62.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the [3]4th year of the reign of Kulôttuṅga-Chôladêva and records the gift of two lamps by Ariyapillai,<sup>7</sup> the queen of Amarâbharana-Śīyagaṅga. An inscription in the Êkâmrânâtha temple at Kâñchipuram (No. 10 of 1893) mentions the same chief as “the supreme lord of Kuvalâlapura (*i.e.* Kôlâr), he who was born from the Gaṅga family, Śīyagaṅga Amarâbharana, *alias* Tiruvêgambam-uḍaiyân,”<sup>8</sup> and is dated in the 27th year of the reign of Kulôttuṅga-Chôla III.<sup>9</sup>

According to its preface, the famous Tamil Grammar *Nannūl* was composed by Pavanandi (*i.e.* Bhavanandin) at the order of Śīyagaṅga Amarâbharana. The Êkâmrânâtha inscription proves that Bhavanandin’s patron was a vassal of Kulôttuṅga III.

## TEXT.

- 1 ஸ்ரீ[ஸ்ரீ] [1\*] [கு]லொ[த்து]ன்கசெ[ர]முதெவற்[கு\*] [ய]ராண்டு ந[டு]ய வ[து]  
 அமர[ர]பர[ணச]யக[ந்]கநம்பிராட்ட[டி]யா[ந] அ[ரி]யபிள்ளை [திருவ[ல்]லமுடைய

<sup>1</sup> The ம is entered below the line.

<sup>2</sup> The title *Kônêrimêlkonḍa* was borne by Vira-Chôla (p. 47 above), and that of Kônêrimênkonḍa by Kulôttuṅga III. (Vol. I. p. 136).

<sup>3</sup> The same name is partially preserved at the beginning of text line 2 of No. 132 of Vol. I.

<sup>4</sup> Compare above, Vol. I. pp. 88, 89 and 108.

<sup>5</sup> See *ibid.* p. 88, note 5.

<sup>6</sup> The term *சில்வரி* occurs also in Vol. I. Nos. 59 and 61.

<sup>7</sup> According to an inscription in the Jambukêśvara temple, Ariyapillai was also the name of the mother of a queen of the Hoysala king Râmanâtha; *Ep. Ind.* Vol. III. p. 9, note 5.

<sup>8</sup> ஸ்ரீமற்குவளரவுபரமேஸ்வரன் கங்குலொம்ஹந் சியகங்கன் அமராவணனான திருவெகம்-பமுடையான்.

<sup>9</sup> திருஹவனச்சக்கரவத்திகள் மதுரையும் பாண்டியன் முடித்தலை[ய]ன்கொண்டரு[ளி]ய ஸ்ரீ-குலொத்துன்கசொமுதெவற்கு யாண்டு உயௌ ஆவது . . . . . இவ்வாண்டை வைகாசி-மாஸத்தப்ப[திரு]னென்றந்தியதியும் வி[யா]ழகிழமை பெற்ற அனிமுமுமானவன்று; “on the day of *Anurâḍi*, which corresponded to a Thursday and to the eleventh day of the month of *Vaiṣākṣi* in this year.”

நாயகாற்கு வைத்த சந்[தி]வி[ள]க்[கு] ஒந்[றும்] ந[ா]ச[்சி]யா[ர்]க்[கு] வைத்[த]  
சந்[தி]வி[ள]க்[கு] [ஒன்]றும் [||\*] இவ்வி-  
2 [ள]க்கிரண்டெக்கும்<sup>1</sup> . . . . .

## TRANSLATION.

Hail! Prosperity! In the [3]4th year<sup>2</sup> (of the reign) of Kulôttunga-Śôladêva, Ariyapillai, who was the consort of Amarâbharana-Śiyaganga, gave to the god of Tiruvallam one twilight lamp and gave to the goddess one (other) twilight lamp. To these two lamps . . . . .

No. 63.—ON THE WEST WALL OF THE KITCHEN IN THE BILVANATHESVARA TEMPLE.

The subjoined inscription records a remission of taxes by Alagiya-Pallavan. This chief bore the same surname as Alagiya-Śôlan, a feudatory of Râjarâja III.,<sup>2</sup> and accordingly seems to have been a member of the Śengêni family.<sup>3</sup> The inscription refers to the 3rd year of the reign of Vijaya-Gaṇḍagôpâladêva. Three inscriptions at Kâñchipuram are dated in the Śaka year 1187 and in the 15th and 16th years of *Tribhuvanachakravartin* Vijaya-Gaṇḍagôpâladêva,<sup>4</sup> who is perhaps identical with the former king.

## TEXT.

- 1 ஸ்லாஸி ஸ்ரீ [||\*] விசையகண்டகொபாலதெவர்க்கு யா-
- 2 ண்டெ முன்றாவது<sup>5</sup> முதல் அழகிய[ப]ல்லவன் எதிரிவிசொழச்-
- 3 சம்புவராயனென் நம் பற்றுக்கடமையு[ம்] ஆயமும்
- 4 கொள்ளும் இடத்து முற்காலத்[தி]ல் இல்லாததொருவா-
- 5 சியான செலவளவு மாகா[ணி]வாசியும் [ந]ாலுமாவாசியு-
- 6 ங்[கு]ழித்துக்கடமையும் [ஆ]ய[மு]ங்கொள்ளக்கடவதாகச்-
- 7 சொன்னென் அழகியபல்லவன் எதி[ரி]விசொழச்சம்புவரா-<sup>6</sup>
- 8 யனென் [||\*]

## TRANSLATION.

Hail! Prosperity! We, Alagiya-Pallavan Edirili-Śôla-Śambuvarâyan, have ordered that, from the third year (of the reign) of Vijaya-Gaṇḍagôpâladêva, if taxes and revenue due to us are levied, (these) taxes and revenue have to be levied after remission of one sixteenth and one fifth, to the extent of the full amount which had not been (levied) in former times.

<sup>1</sup> The remainder of this line is much obliterated.

<sup>2</sup> See above, Vol. I. p. 87.

<sup>3</sup> See page 121 above.

<sup>4</sup> *Ind. Ant.* Vol. XXI. p. 122, and Vol. XXII. p. 219 f.

<sup>5</sup> Read முன்றாவது.

<sup>6</sup> Read சம்புவரா.

